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A  
COLLECTION  
O F  
SERMONS  
U P O N  
Several Occasions.

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By *THOMAS PIERCE* D.D.  
Præfident of *St. Marie Magdalen* College in *Oxford*.

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O X F O R D,  
Printed by *W. Hall*, for *Ric: Royston*, and  
*Ric: Davis*, MDCLXXI.

COLLECTION

SERMONS PREACHED

Before the Lord Mayor, Court of Aldermen, and Common Council of the City

of London, on the Anniversary of the

Birth of His Majesty King George the Third

Several Occasions

Being the Anniversary of the

King and Kingdom's Reformation, 1701

By the Right Honourable the Hon. Dr. John

Stiles, at the Abbey Church of Westminster

Preached on the Anniversary of the

Reformation, 1701

Printed by W. Hall, for the Author, and  
Sold by the Booksellers, 1701.



T H E  
CONTENTS of this VOLUME,  
A R E  
SERMONS PREACHED

- |   |             |
|---|-------------|
| <p><b>B</b>Efore the Lord Major, Court of Aldermen, and Common Council of the City of <i>London</i>, at <i>St. Pauls Church</i>, upon the first Sunday after his Majesties Restauration, 1660.</p>                            | <p>I.</p>   |
| <p>Before the Honourable the House of Commons in Parliament Assembled, at <i>St. Margarets Church Westminster</i>, upon the 29. day of <i>May</i>, being the Anniversary Day of the King and Kingdoms Restauration, 1661.</p> | <p>II.</p>  |
| <p>Before the Right Honourable the House of Lords, at the <i>Abby Church of Westminster</i>, upon a Solemn day of Humiliation, occasioned by the Great Rain in <i>June</i> and <i>July</i>, 1661.</p>                         | <p>III.</p> |
| <p>Before the King at <i>Whitehall</i>, upon the <i>Wednesday</i>-Monthly Fast, when the Pestilence decreased, but yet continued, As did also the War with the <i>French</i> and <i>Dutch</i>, 1665.</p>                      | <p>IV.</p>  |

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| VIII. | Before the University, upon <i>Act - Sunday-Morning</i> , at <i>St. Maries</i> Church in <i>Oxford</i> , touching the Usefulness & Necessity of Human Learning, &c. 1664.               |
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| XI.   | Before a Rural Congregation, at the Funeral of <i>Edward Peyto</i> of <i>Chesterton</i> in <i>Warwick-shire</i> Esquire, 1659.  |



Englands Season  
FOR  
REFORMATION OF LIFE.

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A  
SERMON  
DELIVERED IN  
St. PAUL'S Church, LONDON:  
ON THE  
SUNDAY

Next following His

Sacred Maiesties  
RESTAVRATION.  
M. DC. LX.

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England's Scalon  
FOR  
REFORMATION OF LIFE

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A  
SERMON  
DELIVERED IN  
ST. PAUL'S CHURCH, LONDON  
ON THE  
SUNDAY  
Next following His

Sacred Majesty  
RESTAURATION  
M. DC. LX.

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Christian Reader,

**T**hat what I committed the other day to the ears of Many, I now so suddainly expose to the eyes of All, as I dare not pretend to deserve thy Thanks, so I conceive I cannot justly incur thy censure. For it is not in compliance with my peculiar inclinations, ( which of themselves are well known to be sufficiently averse, from any farther publication of single Sermons,) but partly to testify my Obedience to the commands of some Learned and pious Friends, partly to frustrate the ill-meant whispers of some unlearned and peevish Enemies. How farr I was from a design either to please or to provoke either this or that part of the Congregation, And how probably desirous to profit both, I leave them both to passe a Judgement, not by any one part, but by alltogether. It would no doubt have been greivous to me, to suffer the contumelies of Men for preaching Loyalty, and Love, and Reformation of Life, a tender care of weak Brethren, and a Christian Forbearance of one another, if I had not thought it an happy lot, to suffer ought for His sake, who indur'd (for mine)

## To the Christian Reader.

such contradiction of sinners against himselfe; *some affirming, he was a good Man, and others saying, Nay, but he deceiveth the People.*

John 7. 12.

John 8 34.

John 3. 20.

*If some are yet so devotedly the Servants of Sin, as to hate me for bringing them (unwares) into the light, because the Light hath reprov'd their evill deeds, it cannot be from any hurtfulness either in Me, or in the light, but from their own sore eyes, that their eyes are hurt. When Men are exasperated with Lenitives, and throw themselves into Paroxysmes, after all our Pacifick and most Anodynous applications, we ought not sure to think the worse but rather the better of our Prescriptions. That Christ Himselfe could do no miracles amongst the Men of his own Country was only the Fault of their prejudice, and unbelief. That the heat harden's clay, is from the untowardness of the clay; For if it were wax, the heat would melt it. Nor is the fault in the Sun, but in the Dunghill, if the more he shine's on it, the worse it smell's.*

*I know that those Lovers of publick Discord (whom my endeavours to reconcile have made outrageous) as they are few in point of Number, so in point of Quality they are of smallest Consideration. And I know there are many most worthy persons*  
*whom,*



## To the Christian Reader.

whom the Virulence of mine enemies hath made my Friends. So that if I were studious to promote mine own Interest, and did not very much preferre the consideration of their amendment, I should not indure (as now I shall) to sue for peace whilst I am injur'd. But still remembering what it is, to which as Christians we are appointed, or as Souldiers markt out, and that we are bound to follow our leader, (even the Captain of our salvation who was perfected through sufferings,) I shall cheerfully strive to approve my self as a minister of God, by honour and dishonour, by evill report, and good report, as a deceiver, and yet true; I will blesse, being calumniated, And being wrong'd above measure, I will intreat. The more it seems to be impossible, to win the inventors of evill things to reconcileableness of Spirit, the more will I labour for its Attainment. For I will never cease to pray, that by that powerfull convincing controuling Spirit, which stilleth the raging of the sea, and the madness of the People, we may be knitt together in one mind, and in one judgment; That the present time of our prosperity may prove the Season for our Amendment, and change of life; that all bitterness, and wrath, and anger, and clamor, and evill speaking, may be put away from

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 2695. 2696. 2697.  
 2698. 2699. 2700.  
 2701. 2702. 2703.  
 2704. 2705. 2706.  
 2707. 2708. 2709.  
 2710. 2711. 2712.  
 2713. 2714. 2715.  
 2716. 2717. 2718.  
 2719. 2720. 2721.  
 2722. 2723. 2724.  
 2725. 2726. 2727.  
 2728. 2729. 2730.  
 2731. 2732. 2733.  
 2734. 2735. 2736.  
 2737. 2738. 2739.  
 2740. 2741. 2742.  
 2743. 2744. 2745.  
 2746. 2747. 2748.  
 2749. 2750. 2751.  
 2752. 2753. 2754.  
 2755. 2756. 2757.  
 2758. 2759. 2760.  
 2761. 2762. 2763.  
 2764. 2765. 2766.  
 2767. 2768. 2769.  
 2770. 2771. 2772.  
 2773. 2774. 2775.  
 2776. 2777. 2778.  
 2779. 2780. 2781.  
 2782. 2783. 2784.  
 2785. 2786. 2787.  
 2788. 2789. 2790.  
 27

## To the Christian Reader.

from us with all malice; and that as members of one Body, whereof Christ Jesus is the Head, we may each of us endeavour (in our several Stations) to keep the Unity of the Spirit in the bond of peace.

That this was really the intent of the Following Sermon; the later part of the Sermon, will make apparent. For what was spoken in reflection upon the darknesse of the night, was only premised as a Foyle to commend the Day. And as a thing without which I could not make an impartial parallel between the Text and the Time. Besides that in the method of healing wounds, (which a flatterer may palliate, but cannot cure,) there is as charitable an use both of the Probe and the Absterfivè, as there can possibly be of the Oyl and Balsam. The Decollation of Gods Anointed, (which was so farr a Deicide, as he was one of those Gods who shall dye like men,) had been declared by the Parliament (before I made my strictures on it) to have been a most horrid and hideous Murder. And if my censors did not think they had once offended, they would not be candidates (as they are) for a Royal Pardon. It being so naturall for a pardon to include and connotate an offence, that unlesse we were conscious of having sinned, we could not sincerely ask God forgiveness.

Psal. 82.6.  
Exo. 22.28



forgivenesse. I am not able to ask any, for what I have said in the following Sermon, tending to Loyalty and Union, and the establishment of both upon the only sure Basis of impartiall Repentance and self-revenge, untill I am able to be convinced of Unsincerity in my ayme at so good an End, or of unlawfullnesse in the means which I have us'd for its attainment. And therefore that which I begg from the Christian Reader, is not the favour of a partiall, but the Justice of an unpassionate and unbyassed perusall of all that follows.

2Cor.7.11.

1870



ENGLAND'S SEASON  
FOR  
REFORMATION  
of LIFE.

ROM. XIII. xii.

*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

**T**O make you see how the *Text* is exactly *suivable* to the *Time*, (as well to the *Time* when 'twas written, as to the *Time* wherein 'tis read,) It will be needful to entertain you with two such *Preliminary Observables*, as without which it is impossible to come at the *meaning* of the words. And yet the true *meaning* must be attain'd, as well in their *Rational*, and *Historical*, as in their *Literal* Importance, before I can handle them as I ought, without *injustice* to the *Apostle*, or *Apply* them as I desire, without *defrauding* the *Congregation*.

First then, yee are to take an especial notice, That in the space of *fourty years* after the *Crucifying* of *Jesus*, there was to happen

B

amongst

\* Matth. 24.  
40.

\* Matth. 24.  
38.

\* See Doctor  
Hammond  
(of blessed  
memory)  
upon the  
place, and  
the Texts  
by him re-  
ferred to.

amongst the *Jews* a famous day of *Discrimination*, wherein \* *one was to be taken, and another left.* The *cruel* and the *incredulous* were to be utterly *destroy'd*, But the *persecuted Believers* to be remarkably *preserved* from that *Destruction*. *Preserved*, not only from that *deluge* of *Judgments*, like \* *Noah* in the *Ark*, but from the *mischievous designs* of the *Mosaical Zealots*, by whom they could *never* be *forgiven* their having been *Loyal* unto their *Lord*. Which famous day of *Discrimination*, as the *Scriptures* have expressed in those sublimer sorts of *Periphrasis*, [*The Kingdome of Heaven, the coming of Christ, the end of all things, and the conclusion of the Age*;] so in respect of one part, that of *deliverance unto the Faithful*, we find it expressed in other places, by ἀπολύτρωσις ἐγγίζουσα, *The Redemption drawing neer*, ὁ καιρὸς, *The Season*, ἡ ἡμέρα, \* *The Day*, ἡ σωτηρία, *The Deliverance*,] which *Deliverance* being *nearer* at the writing of this *Epistle*, than when they had first embraced the *Christian Faith*, is therefore the rather introduced with [an εἰδότες τὸν καιρὸν,] a *consideration* of the *time*; and that as an *Argument*, or *Allective*, whereby to win them to the *duties* of this whole *Chapter*; which *Duties*, that they concern us as we are  
men



men of *these Times*, and relating in particular to our now happy *revolution*, I foresee an occasion to shew anon.

As this is the *first Tracognition*, so it naturally affords me an easie passage unto the *second*. For our *Apostle* having observed certain *spots* in the *Christians* which dwelt at *Rome*, their being invelliped at once with a *double darkness*, as well of their *doings*, as of their *sufferings*, no less *asleep in sin*, than *benighted with Persecution*, comes early to them in this *Epistle*; and here endeavours to *awake* them, not onely with a *Call*, but a *Reason* for it. Because the *night* do's now begin to be less and less *dark*, he tells them it is fit they be less and less *drowzie*. In the next words before my *Text*, we have an *Apostolical* *Ἀλκυονίς*, (the very thing that in *English* we use to call the *Cock-crow*,) whereby he tells the guilty *sleepers*, 'tis more than time that they *awake*. And the *Reason* which he gives them is very cogent; *νῦν ὁ ἥλιος ἐγγύς ἐστιν*, for now is our *salvation* nearer than when we *believed*. That is to say in plainer terms, our *deliverance* at present is more *approaching*, than when we were *newly Christianiz'd*. It is better with us now, than when we were *Neophytes* in the

Church. But to acquaint them the more distinctly how late it is that he awakes them; *The Night* (saith he) *is far spent, and the Day is at hand*; (that is) the time of Persecution is now well over, and the day of Deliverance begins to dawn. At the Tyrant *Tiberius*, our Sun was set; At the other Tyrant *Nero*, 'tis more than midnight: Do but wait for *Vespasian*, and you will find it *break of Day*.

Nor does the vigilant Apostle merely awake them out of sleep, but also desires that they will rise, and instructs them in the method how to make themselves ready. They are to leave off their *chamber-Robes*, and make them fit to go abroad; to cast away their *Bed-cloaths*, as only suitable to the Night; and to appear in such habits, as are agreeable to the Day.

Let us therefore cast off the works of Darknes,  
and let us put on the Armour of Light.

For a man to Preach on this Text, no more is needful than to explain it. The Text it self being a Sermon, as full, and pithy, as it is short. [*The Night is far spent, and the Day is at hand* ;] There is *πρόμνησις*, the double Doctrine. [Let us therefore cast off, and let us therefore put on ;] There is *χρεία*, the double Use.

The



The words, apprelling the matter, have both number, and measure; and the matter it self is as full of weight. From both together it is obvious to observe three things in this mighty Preacher; His Logick, his Rhetorick, and his Divinity.

We have his Logick in the Illative [*Therefore*] which is a rote of Argumentation, giving the force of an Enthymem, though not the form. And yet the form is implied with more advantage than if express. The Night is far spent; *Therefore* night-works and darknes must go away. The Day is at hand; *Therefore* Light must be welcome to us.

We have his Rhetorick in the Figures, of which the whole is made up. For besides the *Isocola*, and *Homoteleuta* of the Text, (that is) the evenness of the Members, and Musical Cadence of every Clause; we see the Metaphors in the Period are just as many as the Members. The first is borrowed from Darknes, the second from the Day; and both in Allusion to two things more which are very distant, to wit our Armour, and our Apparel. And yet the whole is an Allegory, most artificially carryed on. For as he begins his holy Trope with the night of trouble and persecution, so he shuts it up too with the  
light

In Allegoria  
tenendum  
est hoc, ut  
quo in gene-  
re incipias,  
eodem defi-  
nas, aliter  
consequen-  
tia sit tur-  
pissima.  
Quintilian.

*light of Peace.* Nay, besides all *these*, the Text affords us *three figures more*. *Three* (I say in kind, but *six* in number. Here is a *single Anaphora*, a *double Epanodos*, and no less than a *threefold Antithesis*, by which the terms of the last clauses (and there are *three Terms* in each) are thus oppos'd to one another; *Darkness*, to *Light*; *Works*, to *Armour*; and *casting off*, to *putting on*.

After the *Logick*, and the *Rhetorick*, observe the *Divinity* of the *Apostle*; to which his *Art* is but the *Handmaid*, and made to *serve*. Here is a *seasonable Advertisement*, and a most *useful Inference*. And each of these is *twofold*, exactly looking one on another, even as *face answers face* in a perfect *Mirror*. Observe how the *later* is strongly inforc'd out of the *former*. Since the *night* of our *sufferings* is now *far spent*, what have we to do with the *night* of *sin*? And since the *day* of our *deliverance* is hard at hand, what should we do but \* *walk honestly as in the day*? The *night* of *Errour* and *Disorder* is now well over; Let us therefore cast off the *works* of *darkness*. The *day* of *Mercy* and *Restoration* begins to dawn; Let us therefore put on the *armour* of *light*. Let us \* *walk in the light*, as becomes *children of the light*. Let our *light* so shine before God and  
men,

\* Ver. 13.

\* Eph. 5. 8.



men, that Men may see our good works, and God reward them. That men may see our good works, and glorify God in this present world; that God may see our good works, and glorify Us in the world to come. Thus we see S. Pauls Divinity, and way of Teaching.

It is indeed a whole Body of his practical Divinity, however summ'd up in so small a System. For the whole Duty of a Christian do's consist in two things; first (by way of privation) in casting off the works of Darkness, in denying ungodliness, and worldly lusts; next (by way of Acquisition) in putting on the armour of light; living soberly, righteously, and godly in this present world. *Ti. 2. 12.* For so the Apostle explains himself in the two verses after my Text, *Let us walk honestly, as in the Day.* And how must that be? first he tells us in the Negative, *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying,* not in any of those things which were yesterday forbid by his Majesties excellent Proclamation; (for these are some of the works of darkness, the very worst use that men can make of a Deliverance,) next he tells us in the Affirmative, *It must be by putting on the Lord Jesus Christ; By sticking close to his Precepts,* and

and taking a copy from his *example* ; by having a *fellowship* with his death, and a *conformity* to his sufferings ; For this is here meant by the *Armour of Light*.

And each of these is improved by *three* main circumstances. First by the *union* of the one with the other ; they are not set with a *disjunctive*, that we may take which we please, [Let us cast off, Or let us put on] as if the one would serve turn without the other ; But tied together with a *copulative*. [Let us cast off, And let us put on,] neither of them must go *alone*. We stand obliged to do them both by indispensable necessity ; nor must we vainly flatter our selves that Salvation is to be had upon easier terms. Secondly by the *inforcement* of both together, from the *seasonable conjuncture* of our affairs. For *Because* the Night is far spent, we must *divest* our selves of *darkness* ; And *Because* the Day is at hand, we must *apparel* our selves with *light*. Thirdly by the *order* in which these duties are to be *done*. We must not put on the *Armour*, *Before* we cast off the *Works* ; But cease from *dishonesty* in the *first* place, and talk of *godliness* in the *second*. For a *godly Knave* is a *contradiction in Adjecto*. The *godly* hath the *Precedency*,



cedency, we must begin with casting off whatever is contrary to virtue; And then comes in the *ἀποκρίσις*, we must proceed to the putting on whatever is opposite to vice. We must not hope to serve two Masters, (which our Saviour tells us is impossible, and which yet hath been the project of some years past,) erecting a Church for the one, and also a Chappel for the other; But first of all we must abhor, and forsake our Mammon, that so we may rationally endeavour to cleave with steadfastness unto God.

Matth. 6. 24.

Thus ye see how the Text is ravell'd out into Particulars. And were I not really somewhat afraid to spend too much of my time in a meer Division, I would presently wind up all into three great Bottoms. Whereof the first would provide against Hypocrisie, the second against Indifferency, the third against fainting, as also against Procrastination. And when Provision shall have been made for these four things, not only Zeal, and Sincerity, but also dispatch in our amendment, and perseverance unto the end; I know not what can be wanting either to satisfie the Text, or to Edifie the Souls of a Congregation.

But before I come to handle the *useful In-*  
C
ference

Luke 4. 21.

*ference* of the Apostle, (which to do, will be the business of more than *one* or *two* Sermons) the *time* does prompt me to make *Advantage* of his most *seasonable* *Advertisement*, out of which he does fitly *deduce* his *Inference*. So *opportune* is the *Advertisement*, as well to *these*, as *those* *Times*, that I may say in the very *language* (though not in the very *sense*) of our Blessed Saviour, *This day is this Scripture fulfilled in our Ears*. For,

We have had both our *Jews*, and our *Gnosticks* too; and are in the highest degree of *hope*, to be *rid* of *Both*. Not (I hope) by their *destruction*, (like that alluded to in my *Text*) but by their happy *conversion*, and *union* with us. For mutual *love*, as well as *loyalty*, is the thing that this *Chapter* does chiefly aim at. It presseth earnestly for *loyalty*, from the *first* verse unto the *eighth*. And as earnestly for *love*, from the *eighth* verse unto the *end*. By unavoidable implication, it presseth for *love* throughout the *whole*, but most *expressly*, and on purpose, in no less than four verses, to wit, the *eight*, the *ninth*, the *tenth*, and the *thirteenth*. We must not *In-sult* over our *Enemies*, though we ought to give *thanks* for their *disappointment*. The noblest  
*benefit*



benefit of a Conquest, is the opportunity to oblige. Rejoyce not (saith Solomon) when thine enemy falleth, nor let thine heart be glad when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him, Prov. 24.17. From whence it is obvious to collect, That to Insult over our Enemies, may do Them good; but all that We can get by it, is God's displeasure. The greatest care is to be taken in the present dawning of our day, that it be not overcast with an utter darkness. We have already had a long and a tedious night; (though not so long as the Apostles by twenty years,) a Night of sorrow, and oppression; a Night of disorder, and confusion; a Night of ignorance, and error; a Night of error in judgment, and practice too; To summe up all, we have been seiz'd with a night of suffering, which we had drawn over our selves by a night of sin.

It is so far from my purpose, to make or widen the wounds of any, that you will see, (before we part) I do intend nothing but Healing. But I must make an application, as well of the Night, as of the Day; or else the parallel expected will be imperfect. And as 'tis reckon'd the greatest happiness, to be able to say, we have been miserable;

—Hæc olim  
meminisse  
juvabit.

able ; (yea, St. Gregory boldly call'd it an *happy sin*, which gave occasion to such a *Remedy* as the *coming of Christ* into the world :) so 'twill be use-  
full to *reflect* upon the *darkness* of the *night*,  
which (by the blessing of God) is so very far  
*spent*, the better to *relish* the *injoyment* of the  
*glorious day* which is now at hand. To recount  
what we have *suffer'd*, is no more than to con-  
sider *how much* we are able to *forgive* ; and for  
how manifold a *deliverance* it now concerns us  
to be *thankful*.

VWhen we were *dull*, and in the *dark*, and  
knew not the *Happiness* we *injoy'd*, whilst we  
*injoy'd* it ; when we could not comport with so  
*hard a lesson*, as the \* *submitting our selves* for the  
*Lords sake*, whether to the *King*, as *Supream*, or un-  
to *Governours*, as *sent by him*, and whether those  
that were *sent*, were *Ecclesiastical*, or *Civil* ;  
when it seemed to us a *Paradox*, that 'tis the *li-*  
*berty* of the *Subject* to live in *subjection* unto the  
*Law*, and therefore in *loyalty* unto *him*, whom to  
*obey* for *Conscience* sake, is the *happiest free-*  
*dom* ; I say when this *Lesson* would not other-  
wise be *learnt*, God sent us to *School* to a *Civil*  
*War* ; the severest *Præceptor*, by which poor  
*Scholars* could be *instructed*. So it was call'd by  
Thucydides,

\* 1 Pet. 2.  
13, 14.

\* Cappado-  
ces, (inquit  
Strabo) πρεσ-  
βυτάριαι ἢ  
ἐνδεύουσι  
πρὸς τὴν νό-  
μιμα δ' ἡξίαν  
αὐτοῖς δοθε-  
ντων. Strab.  
l. 12. p. 540.  
cap.



\* *Thucydides*, [*βίαιος διδάσκαλος*, *A violent Schoole-master*] and such we found it by *sad experience*. For it rigidly taught us through the mouth of the angry Cannon, and gave us terrible admonitions upon the point of the sword. *A lying spirit went forth into the mouth of the Prophets*, Inspiring the \* *meanest* of the people to affect Dominion over the *mightiest*; and never ceasing to blow the coals, which they had kindled within the *Bramble*, until they saw it had devoured the *lofty Cedar*. A Church forsooth was to be swept, (but with the *Beesom of destruction*,) though the best Reformed in all the world; and because the very *Beesom* was the *uncleanest* thing in it, it could not choose but be the *fouler* for being swept. Nay, *all the foundations of the earth did presently grow out of course*. In the whole *body* of the *Kingdome*, there was little to be seen but wounds and bruises. For our *Politick Chirurgions* did so follow the *Letter* (in opposition to the *Sense*) of the *Poets Rule*, as to have taken off most of the *soundest members*, which were \* *incurable* indeed, by being *faultless*. Before the murdering of the *King*, who was the *Head* of our *Common Mother*, they garbl'd both the *Universities*, which were the *Eyes*. This was the

\* *Thucyd.*  
lib. 3. p. 227.  
Ὁ δὲ πόλεμος  
ὕψιστον τὴν  
ἐμπροσθεν τῆς  
κατ' ἐμῆς  
βίαιος διδά-  
σκαλος, &c.

\* *Isa.* 14. 23.  
Συνεθιγμένον  
τὸ πλῆθος  
ἐδικίει τὰ ἀλ-  
λότρια, ἃ τὰς  
ἐλπίδας ἔχουν  
τῆς γῆς ἐπὶ τοῖς  
ἡμίτοις, ὅταν  
λάβῃ προση-  
τύμω τοὺς ἀνέμους,  
ἐκκλειόμενον  
δὲ διὰ τὴν τι-  
μίαν ἢ ἐν τῇ  
Πολιτείᾳ τι-  
μίαν. *Polyb.*  
l. 6. p. 458.

\* —Immedi-  
cabile vulnus  
enitē reci-  
dendum.

the wit of their Impiety, first to *pluck out her eyes*, that so she might not see them cut off her head. They did not only (like *Alcides*) cruelly bite their Mothers Breast, But (like *Nero*) rip up her Bowels. Not only (like *Tarquinius*) *Summa papavera amputare*, lopp off the chieftains of the Nation, but (like *Procrustes*) cut off the feet too. The publick calamities were extended, from him that sate upon the *Throne*, to him that laboured at the *Plough*. And, if we extend our consideration to the *preparedness* of their minds, had all that were faithful in the land had no more than one Neck, those *Caligula's* I allude to had cut it off at one Blow. Nay, in one sense at least, I may say they did it. For the Head of the *Parliament* is declared by Law to be the King; and the *Parliament* (we know) is a kind of whole Nation Epitomiz'd. And so to cut off the King, was to behead the *Parliament*; which, what was it in effect, but to cut the very throat of the *English Nation*? Now if we consider the *Revolution*, by which we all are transported with joy, and wonder, and do compare it with every part of that Politick \* wheel, (that ἀνακύκλασις πολιτειᾶν, as *Polybius* calls it,) with which this disgraced and glorious Kingdome hath been both

tortured,

\* — Ἐπίστρο-  
φις ἐν τῇς  
βασιλείας  
πολεμικῇς, —  
τὸ δὲ τῆς ἀπο-  
σκευῆς



tortured, and turned round ; we cannot but hope that many thousands have found so good an effect of their late *Collyrium*, that they are not only *quicker*, but *singler sighted* than heretofore ; and do make such severe expostulations with themselves, as not to need any *other Censors*.

αὐτοὶ ἀρχὴν  
ἔλαβαν, καὶ  
ῥύσιντι, —  
μετίστησαν μὲν  
τὴν αἰσχροκαλίαν  
εἰς ἐλιγκαλίαν,  
— καὶ τὴν μὲν το-  
λιτείαν εἰς ἐλι-  
γκαλίαν, ἀν-  
μοκρατίαν  
ἰσχύσαν, —  
μετέβησαν δ'

εἰς βίαν καὶ χειροκρατίαν ἢ ἀνομοκρατίαν, — τότε τὸ πλῆθος αἰσχροκαλίαν ποιεῖ σφαγῆς,  
εὐχῆς, ῥῆς ἀναδυσμῆς ἕως ἀν' ὅποτε θνητῶν πάλιν ἐν ἑαυτοῖς ἐκπύσιντι καὶ κῆλον αὐτῇ Πολιτείαν  
ἀτακτοῦ καὶ αὐτῇ εὐστάσις οἰκονομία, καὶ ἢ μὲν ἀβάνει καὶ μετέβησαν, καὶ πάλιν εἰς αὐτὰ κατα-  
τῆ τὰ καὶ τὰς Πολιτείας. Polyb. Megalop. l. 6. p. 456, 457, 458.

With how vast an expense of *blood*, and *con-*  
*science*, and as well of the *publick*, as *private*  
*Treasure*, did we *buy* the sad Priviledge of pay-  
ing *Assessments*, and *Excise*? How much *pains*  
we were at, to purchase the *means* of our being  
*Miserable*? What a do did we keep, to find  
out a way to our undoing? we felt an eminent  
*Decay*, of *Publick Honour*, as well as *Trade*; a  
*Decay* of *Religion*, because of *Unity*; a *Decay*  
of *what not*, unless of that that *decay'd* us on e-  
very side? Nay, the more our *sinews* were  
shrunk up, and by how much the *weaker* our  
*shoulders* grew, by so much the more were we  
laden with heavy *Burdens*. There was inflicted  
on many *thousands*, a *Tast* of *scarceness*; and a  
*sight* of the *Plague*, though not of *Pestilence*. For  
when

when did we see a *new year*, which did not bring along with it a *new Disease* too? 'Tis true indeed that *many* of us had *great injoyments*; But how many *others* had *right to greater*, who yet were reduced to *none at all*? And all we had being *precarious*, at the *lustful disposal* of fellow *subjects*, we knew not how *soon* we might be *drown'd* in the deepest *want*, how much soever (for a *Time*) we might swim in *plenty*. Nay, even *Then* we were to count it *our real misery*, that we could *see*, and *deplore*, but could not *Remedy* other mens.

Such was the *Darkness* of the *Night*, which now does serve to *commend* the *Day*. The *Day* by whose *light* we can see to *read*, {what was *hid* from our *eyes* when we sate in *Darkness*, when the great *Lamps* of the *Church* were cruelly *hid* under a *Bushel*, and even *He* was taken from us, who was the *light* of our *Eyes*, as well as the *Breath* of our *Nostrils*,} I say, by this *light* we can see to *read*, That our *Liberty* does consist in a faithful *Discharge* of our *Allegiance*. That 'tis the *Interest* of the *Subject*, *Not to be able to Rebel*. That the *Prerogative* of the *King*, is the *peoples priviledge*. That to lessen *his Power*, is to betray *their Rights*. For unless he be able  
to



to crush, and injure, he is not able to defend, and protect his Subjects. Any Tyranny will be better, than that of a prosperous Rebellion, by how much One is less grievous than Many Tyrants ; And a Temporary Mischief, than a perpetual Inconvenience.

Blessed be God that we can say, (at least as far as our Apostle,) that our Dark State of misery is fairly vanish'd, and that the Light does begin to shew it self in our Horizon. But so far are we yet from our full Meridian, that it will never be Day with us, (I mean, not a glorious uncloudy Day,) till Magna Charta shines forth in its native Lustre. And it appears by \* Magna Charta, that all the Rights of the Church are the chiefest Liberties of the Subject. To be but capable of the Honour, the double Honour of the Clergy, (to wit, the Reverence, and the Revenue) is an eminent part of the Layman's Birthright. I pray be pleased to consider, what is not every day observ'd, That all the Dignities, and Endowments, which do belong unto the Church, (at once by the Statutes of God and Man,) are so many Rights which appertain to your childrens children. I must not here be thought to forsake my Text ; For if ye compare it with the Con-

D

text

\* Salvæ sint  
Episcopis  
omnes Li-  
bertates suæ.  
Mag. Chart.  
cap. i. & ult.  
\* 1 Tim. 5. 17.

Rom. 13. 1.

Heb. 13. 7, 17

Deut. 4. 32.

text, (especially from the *first*, to the *eighth* verse of this *Chapter*,) ye will see the great *fitness* of all I say, and that my *Text* cannot be satisfied, unless I say it. For he that saith in this place by the *Spirit of God*, *Let every soul be subject to the higher Powers*, does also say by the *same Spirit*, *Obey them that have the Rule over you, who have spoken to you the word of God, and who do watch for your souls, as those that must render an Accompt.* And the Interest of the *former*, is so entwisted with the *later*, That till our *Bishops* receive their *Right*, though we are glad to have our King, we may rationally fear we shall not hold him. For ask (I beseech you) of the days that are past, and ask from the one side of heaven to the other, if ever there were any such thing as *This*, that a King could be happy without a *Bishop*? Lord! What an *Epocha* will it make in our future *Kalendars*, when men shall reckon from this *Year*, as from the *Year of Restitution*? But then (like that which *Saint Peter* mentions, *Acts* 3. 21.) The *Restitution* is to be general, as well to God, as to the *People*. And ye will find in *Magna Charta*, (which does deserve to be imprinted in all your memories,) That all the *Rights* of the *Church* were entirely granted unto God; They were granted



granted unto God, and *that for ever*. Now of so sacred a force is the word [*For ever*,] That if a Statute shall be made against the Liberties of the Church, The Law of the Land hath provided against that Statute; And by an *Anticipation*, declares it Null. Shall I guess at the cause of so great a Caution? It seems to be, as for other Reasons, so in particular for *This*; Because to alter that Government, was as well against the Kings Oath, as against the Oathes of both Houses, which swore the Right of his Supremacy, as well in all Ecclesiastical, as Civil causes. Besides that in the Judgment of the most eminent in the world (for depth of knowledge in holy things) The order of Bishops is by Divine Institution. And if 'tis so in good earnest, it will be dangerous to deal with the Laws of Christ, as we read \* *Agessilaus* once dealt with those of *Lacedæmon*, which he pretended onely to *abrogate*, that he might not break them. But whether so, or not so, a thing in Being and Debate is to pass for good, until the Dispute shall be fairly ended. And if an *Errour* must be adventur'd on either hand, Religion tells us, it ought to be upon the Right.

Would any know why I insist on such a subject in such a place? my Reasons for it are plainly These.

D 2

First,

See the first and last Chapter of the 42. of Edward the third.

\* Cum adversus Rempublicam Lacedæmoniorum conspirationem ortam noctu comperisset, Leges Lycurgi continuo abrogavit, quæ de Indemnitate supplicium ferri vetabant. Val. Max. lib. 7. c. 2. p. 208.

First, I insist on such a *subject*, because my *Text* (as I said) does *exatt* it of me; And because 'tis my duty, at least to *wish*, That the day breaking forth may be *full* and *lasting*; That the *Repentance* of the Nation may be *impartial*; and so to our *SOVERAIGNS RETURN*, there may be added his *Continuance* in *Peace* and *Safety*. I say in *Safety*, not more to his *Person*, than his *Posterity*. Nor in *Safety* for a *season*, so long as men are *well humour'd*, but so long as the *Sun* or the *Moon* endures. And then for you of this Place, who are an honourable part of the *English* Nation, That which I take to be your *Duty*, I think is your *Interest* to indeavour. The most I am pressing on you is *this*, That ye will labour for the means of your being *happy*. If ye think ye cannot be happy, with the establishment of the *Prelacy*, I shall pray you may be happy, at least *without* it; and also wish I may be able to *pray with Faith* too. Only as often as I reflect on King *JAMES* his Motto, [*No Bishop, no King,*] and withal do consider its having been *verified* once, and before our eyes, I think it my duty to desire, it may *not* be *verified any more*: But that it may rather be *here* applied, what was spoken heretofore of the  
*Spartan*



*Spartan Laws*, [ut semper esse possent, aliquando non fuerunt.] They only ceased for a Time, to the end they might continue to all eternity. These are sincerely the very Reasons for which I insist upon such a Subject.

Secondly I do it in such a place, because I look on *This Assembly*, as on the Head and the Heart of the Royal City. I look on the City, as on a Sea, into which the main stream of the Nation runs. Even the *Parliament* it self hath such a respect unto the City, that if ye plead for Gods Spouse, as ye have done for his Anointed (for which your names will be pretious with late posterity,) if ye shall supplicate for a Discipline which is as old in this land as Christianity it self, and stands established in Law by thirty two Acts of Parliament, and without which ye cannot live, unless by living under the Breach of your greatest Charter, they will not onely be apt to grant, but to thank you also for your Petition.

Having gone thus far in prosecution of the Advertisment, That the Night of our Suffering is fairly spent, and that the Day of our Injoyment begins to dawn; And having directed unto the means, (with submission be it spoken to all Superiours,) by which our Day is to be lengthened,

ned, not only into a year, but an *Age of Jubilee*; into a kind of perpetual *Sabbath*, a *Day of Rest* from those works, which either wanted *Light*, or were *asham'd* of it; which either *borrow'd* *Darkness* for their *Cover*, or else which *own'd* it for their *Cause*; I humbly leave what I have said to His acceptance and disposal, in the *Hand* of whose *Counsel* are all your *Hearts*. 'Tis more than time that I proceed to the general Use of this *Advertisment*; to which I am prompted by the word [*Therefore*,] as 'tis a word of *connexion* betwixt the *Duty*, and the *Deliverance*.

Our *Apostle* does not *thus* argue; Because the *Night* of *Oppression* is now far spent, and the *Day* of *Deliverance* is hard at hand, *Let us therefore* enjoy the good things that are present, let us stretch our selves upon the beds of *Ivory*, let us Crown our selves with *Rose-buds*, let us drink *Wine* in *bowles*, and let us dance to the sound of the *Viol*, let us leave tokens of our joyfulness in every street, let none of us go without his share of *Voluptuousness*, for this is our portion, our lot is this: I say he does not thus reason (like the *swaggerers* and *Hectors* in the second *Chapter* of *Wisdom*, and in the sixth of the Prophet *Amos*,) but on the contrary, That the serious consideration of an approaching *deli-*  
verance,



verance, should be a double enforcement to change of life, for such is evidently the force of the particle *av*, as that looks back on the *quies*. *Because* the Night is far spent, and *because* the Day is at hand, *av* *av*, let us *therefore* cast off those works of darkness, and let us *therefore* put on the Armour of light. Which is as if he should have said, At this very Time, and for this very Reason, let us live better lives than we did before; let us buckle up close to our Christian duties; The Reformation of our manners will be the properest Answer to such a Blessing. Such also was the Reasoning which Moses used to the People Israel. Did ever people hear the voice of God, as thou hast heard and live? (Deut. 4. 33.) Thou shalt keep therefore his statutes, that it may go well with thee (v. 40.) so again Deut. 8. 6, 7. The Lord thy God bringeth thee into a good Land, Therefore thou shalt keep the Commandments of the Lord. Such was the Reasoning also of Zacharie, in his Divine Benedictus, That the use we are to make of being saved from our enemies, and from the hand of all that hate us, is to serve the Authour of our deliverance, in holiness, and righteousness, all the dayes of our life.

What now remains, but that we go, and do likewise?

Luke 1. 71.  
74, 75.

Amos 6. 3.

Verse 6.

Psal. 50. 14.

likewise? Not arguing *thus* from our late great changes; Because the Night of our Sufferings is well nigh spent, and the Day of Restitution is hard at hand, let us therefore *put from us the evil day, and cause the seat of violence to come neer*, for now it comes to our Turn to *oppress the poor, and to crush the helpless, and to call our strength the Law of Justice*, let us never so much as *think of the afflictions of Joseph*; Let our Joy run out into Debaucherie, and *surfet into the braveries of vanity, and the Injoyments of our lust*; or at the best let us express it, by the *making of Bonfires, and Ringing of Bells, by solemn drinking of Healths, and casting Hats into the Air*, whereby to make the World see, that we are *glad, rather than thankful*; But let us manifest on the contrary, (and let us do it by demonstration,) that we are piously *thankful, as well as glad*. Because the Day of good things breaks in upon us, Let us *Therefore offer to God thanksgiving, and pay our vows unto the Lord*. Our Vowes of *Allegiance and Supremacy*; Our Vowes to assert and maintain our *Charters*; Our Vowes to live according to *Law*, and obey the *Canons of the Church*. But above all, let us pay him our Vow in *Baptism, by forsaking the world*



World before we leave it, by subduing the *Flesh* unto the *Spirit*, by *resisting* the *Devil* untill he *flies*. That whilst God is making all new without us, we may not suffer our *Hearts* within us to be the only things remaining *old*; But rather (on the contrary) that we may prove we are in *Christ*, by that demonstrative argument of our becoming *new creatures*; which until we do become, we cannot possibly be in *Christ*, 2 Cor. 5. 17. Do the two *Twin Blessings* of *Peace* and *Plenty*, which have been (for many years) at so low an *ebb*, begin to *flow* in upon us from every quarter? Then let not our *Souls* be carried away, with the pleasant violence of the *Tide*. Let not any Man seek great things for himself, but rather study to *deserve*, then to *injoy* them. Make no provision for the *Flesh*, whereby to fulfil the lusts thereof: but put ye on the Lord *Jesus Christ*, and Adorn his *Doctrine*, by a conformity to his *Life*. Put on his *Modesty*, and his *Temperance*, in a perfect opposition to *Rioting* and *Drunkenness*; put on his *Chastity*, and his *Pureness*, in opposition to *Chambering*, and *Wantonness*; put on his *Bowels*, and his *Mercy*, in opposition to *Strife*, and *Envy*.

Ye know ~~that~~ I told you in the beginning,  
E
that

James 4. 7.

that Loyalty and Love are the two grand duties at which this Chapter does chiefly drive. And having been instant for the *first*, in the former part of my discourse, I think it a duty incumbent on me, to be as urgent for the *second*. For Love is part of that *Armour* my Text commandeth us to *put on*. Nay, considering that Love is the *fulfilling of the Law*, (in the next verse but one before my Text,) the *armour of Light* may be said, to be the *armour of Love* too. Love must needs be *πανοπία*, the whole *armour of God*, in as much as it comprehendeth the *fulfilling of the Law*. As one Scripture tells us, that *God is Light*, so another also tells us, that *God is Love*; and therefore the *children of light*, must be *children of love* too.

Eph. 6. 13.

Gal. 5. 14.

1 Joh. 1. 5.

1 Joh. 4. 8.

1 Pet. 2. 23.

Eph. 4. 32.

Then let the *same mind* be in us, which was in *Christ Jesus*; who when he suffered, threatned not, but committed his cause to God who judgeth righteously. And let us prove this mind is in us, by our *forbearing one another, forgiving one another, Even as God for Christs sake hath forgiven us*. As we are *stones of that Temple*, in which the *Head of the Corner is Christ himself*, He meant his Blood should be the *Cement*, to fasten every one of us to *one another*, and altogether unto him-  
self.



*self.* And since we see that *Disloyalty* is taking its leave throughout the Land, lets rather *shut the Door* after it, by (Love and Unity,) then (by *Breaches* and *Divisions*) open *away* for its *Return*. Let us effectually make it appear, by the modest use of our Injoyments, *Pacem Bello quasitam esse*, That we fought onely for *Peace*, and contend only for *Union*; that the *end* of our *strife*, was our *Agreement*; that we aim'd at *Truth*, rather than *Victory*; or rather at the *Victory* of *Truth* and *Righteousness*. Let our generous deportment become an evidence, that as the greatest of our *Calamities* could not bow down our *heads*, so the greatest of our *Injoyments* cannot trip up our *heels*; That as our *Crosses* could not deprive us of *Hope* and *Comfort*, so the *Tide* of our *Prosperity* shall but *Illustrate* our *Moderation*.

But above all let us *distinguish*, betwixt our *weak*, and our *wilful* Brethren. Of some (Saint *Jude* saith) we must *have compassion*, making a *difference*. But others (he saith) we must *save with fear*, pulling them out of the *fire*. That is, we must *save them*, even by making them *afraid*. Must shew them the *Terrors* of the *Lord*, and fright them out of the way to *Hell*. We must

Jude 22.23.

2 Cor. 5.11.

Lev. 19. 17.

2 Joh. 10. 11.

Isa. 42. 3.

Mat. 12. 29.

Mat. 18. 22.

Herodorus  
lib. 1. pag. 17.

in any wise rebuke them, and must not suffer sinne upon them. It is a Rule amongst Musicians, that if a string be but *True*, 'tis to be cherisht, though never so grossly out of *Tune*; but to be broken, if it be *false*, because incapable of amendment. Some are so scandalous, that we must not receive them into our Houses, nor bid them God speed: For to bid them God speed, is to partake of their Evil deeds. (2 Joh. 10. 11.) But there is nothing more Barbarous, than not to hold from the breaking a bruised reed, or from the quenching a smoking flax. Nothing but Pardon belongs to Penitents, although they may have sin'd against us, no less than seventy times seven. It is an excellent passage in Herodotus, that whilst Cræsus was brewing Vengeance against the Murderer of his Son, Adraustes being the man that had kill'd the Son, threw himself down at the Fathers feet; and in the bitterness of his Soul pass'd such a sentence upon himself, as even melted the very bowels of an enraged King, who straight brake forth into this expression, ἔγωγε παρὰ τοῦ πατρὸς δίκην, ἐπειδὴ αὐτὸν κατανέμεται δάσσειν. Friend (saith he) I am reveng'd; thy severity to thy self hath made me kind. And I think it fit that thou shouldst live, for thinking it fit that thou shouldst dye. It we



we have failed heretofore in so great a duty, let us learn from that *Heathen*, to *love our enemies* for the *future*. And since it is dangerous *not to love them*, in as much as *our God is a consuming fire*, let us *love them* at least in our own *defence*. Have they persecuted us, when it was in *Their* power? Let us the rather not hurt them, when 'tis in *Ours*. For to *Imitate* their courses, is to *Approve* them. But μη ἱξομενῶντες, (as *Arrian* speaks,) not to be *like* them in what is evil, is the most generous kind of *revenge*, and *conquest*. Now then (if you please) hear the sum of the whole matter. We must demonstrate to our enemies, by the most practical way of arguing, *That the night of sin is far spent, and that the day of our Amendment begins to dawn*; that the *Day-star* (in *St. Peter*) is *arising in our hearts*; that we are *followers of Christ*, and resolv'd to do *sincerely as he hath given an Example*. Which was not to call down *Fire from Heaven*, much less to conjure it up from *Hell*, but to call *Judas Friend*, whilst he was *Executing* his *Treason*, as well as *Devil*, whilst he *design'd* it; nay to *lay down* his *Life*, even for them that *took it away*. Now since He is (what he calls himself) *the light of the World*, and as well our *armour*, as

Heb. 12. 29.

Ecclef. 12. 13

2 Pet. 1. 19.

Joh. 13. 15.

Luk. 9. 54.

Mat. 26. 50.

OUR

Rom. 8. 26.

our *apparel*, St. Paul did fitly explain his Precept for putting on the *armour of Light*, by that of *putting on the Lord Jesus Christ*. This is the use we are to make of the *Nights going away*, and the *dayes approach*, if I may not rather say, its *presence with us*. This is our *practical*, and *vital*, (not *verbal*) *Oratory*, which (next to the *pleading of the Spirit*, who *helpeth our infirmities*, and *maketh intercession for us with groans which cannot be uttered*,) is the only *Oratory* with God, that will be powerful to *perswade* him to pass our *Hopes* into *Fruititions*, to *Crown* our *Fruititions* with an *Increase*, to *bless* that *Increase* with a long *Continuance*, and so to *Sanctifie* unto us our *Temporal* things, as that we may not fall short of the things *Eternal*.

This is the *rational* importance of the word *Therefore* in my Text, as 'tis a particle of *connexion* betwixt our *Duty*, and our *Deliverance*.

Now that the *Duty* of keeping close to the *Commandments of Christ*, (by casting off *All* our works of *Darkness*, and by putting on the *whole armour of light*,) should be enforced upon our *Souls* for the consideration of the *Time*, [a *Time* of *Peace*, and *Prosperity*, succeeding a *Time* of *Persecution* ; a very bright *Day*, after  
a very



a very Dark Night;] I shall the rather proceed to prove by the several Reasons of the thing; because the *Reasons* making for it, will be also the *Motives* inducing to it. They will not only clear the *Truth*, but advance the *practice* of my Assertion.

The first Reason is, Because it is generous, and noble, to *amend* our *lives*, with our *conditions*; and rather out of *gratitude*, than sordid *fear*. It will be ever the greatest glory of *Titus Vespasian*, (above the rest of the Roman Emperours) that he was moulded by his *Empire* from the *worse* to the *better*; from having been a very cruel, and a very proud person, to be as eminently *mild*, and *humble* too, as if he had listen'd to the *Precept* in *Ecclesiasticus*, and made his *Practice* an Answer to it, [*My Son, the greater thou art, humble thy self so much the more.*] Happy is the Man that can say with *David*, *It is good for me that I have been in trouble*. But He is the Man of a rarer happiness, who is inwardly the better for having *prosper'd*. 'Tis very much worthier of a *Christian*, to be led by Gods *favour*, then to be driven into duty by his *severity*. A well natur'd people, upon the *receiving* of a *blessing*, will be apt to *bethink* themselves, (with *David*)

Eccl. 3. 18.

Psal. 119. 71.

\* Ὁ Διότοτα,  
 πῶς ἂν σὶ τις  
 ὑμνήσεις ποίω  
 σματι; τίτι  
 γλώσσῃ; ποίω  
 ψυχῇ; ἡγμο-  
 νικῶ; ὁ δ'  
 θεὸς ἐλθὼν  
 εἰς παντὶ ἀνα-  
 λυθεὶς δυνάσ.  
 ται τι σὺν τῶν  
 ἀρετῶν διγύ-  
 σαι; μέγας;  
 Philo πάλιν βίβ.  
 μαυσεως.  
 pag. 552.

David) by what expressions of their gratitude they may signifie their sense of their *Obligation*. *Quid retribuemus?* what shall we render unto the Lord for all his benefits bestowed upon us, (Psal. 116. 12.) which of his greatest enemies shall we make a sacrifice to his wrath? what monstrous sin shall we mortifie? what darling lust shall we subdue? how shall we honour him with our lives, and give him thanks by our Reformation? shall we despise the Riches of his forbearance, because he is willing that his forbearance should allure us to Repentance, and not that his Judgments should fright us to it? shall we presume to be evil, because he is good? And offend the more boldly, because his Grace does so much abound? No, we will not (for shame) abuse his Love, and corrupt our selves with his Indulgence. Nor will we (in pity to our Souls) pollute our selves with his gifts, or sin away his graces and mercies to us, by making them serve to incense his Justice. But by how much the greater his Mercies are, by so much the more will we tremble to provoke the eyes of his glory. Because we find by so late experience, He is a God ready to pardon, swift to shew mercy, and slow to wrath; we will endeavour to let him see, we are a people



ple ready to serve him ; swift to ask him forgiveness, but slow to sin. Thus ye have the first Reason of the word *Therefore* in my Text, as 'tis a particle of connexion betwixt the Duty, and the Deliverance.

The second Reason is, because he will otherwise Repent of his favours to us, and will punish us the more, for sinning against such Obligations. We ought to look upon our priviledge, with Fear and Trembling : for that which heightens our dignity, whilst we attend to Gods service, does also aggravate our doom, whilst we neglect it. The very things which make us capable of greater happiness than others, may accidentally fit us for greater ruin. Remember those words of our blessed Saviour, [Luk. 10. 15.] *And thou Capernaum which art lifted up to Heaven, shalt be cast down to Hell.* Whereby 'tis intimated unto us, that God will punish Malefactors, as well in respect of the mercies they have receiv'd, as in respect of the sins they have committed. When we shall all appear before the judgment seat of God, to answer for the things which are done in the body, we then must render a strict accompt, what Use we have made of our Grand deliverance, and how much we are

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the

2 Cor. 5. 10.

the *Better*, for all that good that is done unto us.

Prov. 30. 8, 9.

The third *Reason* is, because our *dangers* are greater in time of *Peace* and *Prosperity*, than in time of *Distress* and *Persecution*; and so we have need of the greater *Caution*. *Agur* pray'd against *Poverty*, for fear of *Stealth*; but he pray'd against *Riches*, for fear of *Atheism*. If *Jesurun* wax fat, he falls a *kicking*, and quite forgets the *God* that made him. [Deut. 32. 15.] If *Nabal* is drunk with the *prosperity* of sheering the *Innocent* and harmless *Sheep*, it is no time to tell him, that either *David*, or *God* is *Angry*. Nay *David* himself, in his *prosperity*, began to boast he should never be moved, [Psal. 30. 6.] From *fulness* of *Bread*, ariseth *Idleness*, and *Pride*; and those (we know) were the *sins* of *Sodom*. When *God* rain'd *Manna* upon his people, and gave them all that they desir'd, Then [saith the *Text*] they were not estranged from their *lusts*. But when he slew them, they sought him, and inquired early after *God*. If ever any mortal was *ὀλβιος αἰμων, & μοιρητης*, (that is) the *White boy* of *Fortune*, and special favorite of the *Fates*, (as the *Heathens* phras'd it) the *Youth* of *Macedon* was sure the *Man*. But though he could

Psal. 78. 24.  
25.

not



not be overcome by the strength of all *Asia*, he was by the weakness, and softness of it. 'Twas this made *Cato* cry out in *Livy*, *Quo magis imperium crescit, eo plus horreo*. The more our Territories increase, the more I tremble; for fear the Kingdoms which we have taken, do prove indeed to have taken Us. He knew that where the Soul is not commensurate with the success, the Pride arising from the Victory, does so defile the glory of it, that the prize may be said to lead the Triumph into Captivity. It is so natural for a man to be transported with prosperity, that it extorted from *Moses* an extraordinary caveat, before he could safely admit his people to the delights of *Canaan*. When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, Then beware that thou forget not the Lord, who brought thee out of the Land of Egypt, [Deut. 6. 10. 12.] and so again in the 8 Chapter, When thou hast eaten, and art full, and hast built goodly houses, and dwelt therein, Then beware lest thine heart be lifted up, and thou forget the Lord thy God, who brought thee out of the house of Bondage. 'Tis a dangerous thing, to be imparadis'd on Earth, because in every such paradise there lurks a Serpent.

*Ne illa magis  
res nos cepe-  
rint, quam nos  
illam. Liv. lib.  
34. pag. 849.*

Deut. 6. 10,  
11, 12.

See Deut. 8.  
10. to 18.

The fourth *Reason* is, Because it is better to have a *conquering*, then an *untempted* Innocence. To live exactly in *despight* of *solicitations* to the contrary, is more *thank-worthy*, and more *rewardable*, than only to want the *Importunity*, or *Opportunity* to offend. A man may easily be *submissive*, whilst he is under a *Persecution*; and *study compliance*, when he is *worsted*. But 'tis as *laudable*, as it is *difficult*, if we who fought even for *Victory*, whilst we were trodden *under foot*, shall sue for *Peace* in our *Prosperity*. That which makes us *most high*, (in the sight of God) is our *Humility*; for which there is hardly any place in our *Humiliation*. But the *Taller* any man is, by so much the *lower* he hath to stoop; and so 'tis the *Benefit* of *success*, to be *Remarkable* for *Modesty*, and *Moderation*. That especially is the *season*, wherein our *Armour of light* is of most honourable Employment, when the *Prince of darkness* hath most auxiliaries *within*, and our *Lusts* are made *ablest* to *War* against us.

The fifth *Reason* is, because there is no other way whereby to prevail with God Almighty, both to *complete* that happiness he hath begun, and to *continue* it when *completed*. I say to *complete* it being *begun*, because the night is far *spent*,



spent, but not quite over ; The day is dawning,  
or at hand, but not arriv'd at its *Meridian*.  
God's *Anointed* is settled, but not his *Spouse*.  
Many are sorry for their *Sacrilege*, but do not  
earnestly *Repent* ; Or they *Repent* a fair way,  
(as far as *Shab*,) but not (with *Zache* the  
*Publican* ) as far as a four-fold *Restitution*.  
Many who sinned out of *Ignorance* in a very  
high manner, do stiffly argue their being *Inno-*  
*cent*, from their not apprehending that they were  
*guilty*. But (seeing *Repentance* is better for  
them, than a meer *Temporal Impunity*,) they  
should be intreated to consider, and put it a  
little to the question, whether their *Ignorance*  
was not caus'd by the *Previous Dominion* of  
some great *Prejudice*, which had also its *Rise*  
from some *Reigning sin*. Alas ! The Jews were  
too *guilty* of *killing Christ*, although they knew  
not what they did ; for had they known him,  
they would not have crucified to themselves the  
Lord of *Glory*. But yet I say they were *guil-*  
*ty*, because their *Ignorance* was not *invincible*.  
It was their *guilt* that they were *Ignorant* ;  
they might have known what they did, had  
they not stood in their own *Light*. If men will  
either *wink hard*, or *fling dust* into their eyes,  
It

Sueton. lib. 2.  
c. 22. p. 66.

Florus lib. 4.  
c. 12. p. 136.

It is not only their *Infirmity*, but their *fault* that they are blind. *Saul* the *Pharisee* was excused indeed a *Tanto*, for having blasphem'd against *God*, and also *Persecuted the Church*, because he did it in *Ignorance*, and *Unbelief*. But however it did *alleviate*, it did not *nullify* his sins ; For to become the *Apostle Paul*, he stood in need of a *Conversion*. Now if we do not only *earnestly*, but also *rationally* desire to see a *sutable end* (or rather *no end at all*) of these fair *Beginnings* ; that the *Temple of Janus* may so be *shut* by our *Augustus*, as *never* more to be open'd by any *Cesar* ; and that this *Day* of our *Deliverance* may *never* more be overcast with a cloud of darkness, but happily lost into *Eternity* ; we cannot better give *Thanks* to *God* for the present *breaking in* of our *glorious day*, than by an *Annual day* of *Fasting* for the clamorous sins of our tedious *Night*. I mean the *Profanation* of *Holy Places* ; the sacrilegious perversion of *Holy Things* ; the monstrous *Harmony* of *Oathes*, which some have fancied to arise from the greatest *discord* ; the effusion of innocent, and (not only so, but of ) *Royal Blood* ; with all the *Preparatives* and *Attendants* of that *unspeakable* *Provocation*, which of it self does deserve (and that  
for



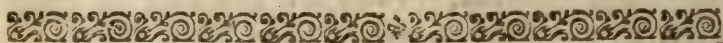
for ever) a *Monthly day of Humiliation*. It was the Policy of *Balaam* (saith *Philo the Jew*;) to make the *Moabitish Women* sell the Use of their *Flesh* to the *Hebrew Men*; and that for no other price, than their *Sacrificing* to *Idols*. As knowing that the *Hebrews* were not otherwise to be worsted, than by their own *breaches* of *Gods Commandments*. And we know not how soon our dawning Day may grow dark, if we do not cast off the works of *Darkness*. Which implies a good reason for the word *Therefore* in the Text, as 'tis a particle of connexion betwixt the *Duty*, and the *Deliverance*.

Now unto the King Eternal, Immortal, Invisible,  
the only Wise God, be Honour and Glory for  
ever and ever.

Ἐπί τῃ ἑβδόμῃ  
οἱ μὲν Ἰσραὴλ  
ἀλάστοι, πα-  
ροργισαίαν.  
*Philo* p. 501.  
confer. cum  
Num. 25. &  
Num. 31. 16.

1 Tim. I. 17.

F I N I S.



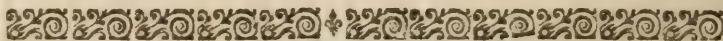
*Die Jovis, 30. Maii. A. 13. Car.*

*Regis Secundi.*

**O**Rdered, that the Thanks of this House be returned to Dr. *Pierce*, for the Sermon he Preached yesterday, and that he be desired to Print his Sermon.

And Sir *Heneage Finch*, Mr. *Coventrie*, and Mr. *Pryn*, or any one of them, are desired to give him the Thanks of this House.

*Will. Goldestbrough*  
*Cler. Dom. Com.*





A  
S E R M O N  
P R E A C H E D  
At St. *MARGARETS* WESTMINSTER  
by the Order of the Honourable the House  
O F  
C O M M O N S  
I N  
P A R L I A M E N T A s s e m b l e d,  
Upon the 29<sup>th</sup> Day of *MAY*, being the Anniver-  
sary Day of the  
K I N G ' S and K I N G D O M ' S  
R E S T A U R A T I O N.

MD. DC. LXI.

---

*Legum Conditores Festos dies instituerunt, ut ad hilaritatem ho-  
mines publicè cogerentur, tanquam necessarium laboribus inter-  
ponentes Temperamentum. Senec. de Tranquil. Ani. c. ult.*

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2 B R M O N

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## DEUT. 6. 12.

*Then beware lest thou forget the Lord, who brought thee out of the Land of Egypt.*

**W**Hen I look back upon the *Church* in all her motions out of the *East*, observing how *Monarchy* and *Learning* have been at once the two *Shoulders* to bear her up, and withal the two *Legs* to bring her *hither*; And when again I do reflect upon our *Twenty* years *sins*, which were the complicated Cause of our *Twelve* years *sufferings*; I mean our *Drunkenness* and *Luxury*, which were deservedly prescribed so long a *Fast*; the *rashness* and *vanity* of our *Oaths*, which gave us a miserable option betwixt a *perjury*, and an *undoing*; our profanation of the *Quire*, which turn'd us out of the *Cathedral*; our gross *neglect* of Gods *Service*, which helpt to vote down our publick

*Liturgie* ; our general *idleness* and *sloth*, which often cast us out of our Houses, and as it were set us to eat our Bread, in the sweat of our *brows*, or of our *brains* ; our *unprofitable* walking under all God's methods and means of *Grace*, which left us nothing but his *Judgments* (for many sad years) to work upon us ; And yet again when I consider, *How God hath turn'd our Captivity as the Rivers of the South*, and cast the Locusts out of our Vineyards, that we may sit under our Vines ; injoying our *Judges* as at the first, and our *Counsellors* as at the Beginning ; And that the use we are to make of so *miraculous* a Recovery, is to be sedulous in providing against the Danger of a *Relaps* ; To sin no more after pardon, for fear a worse thing happen unto us ; I think I cannot be transported with a more *Innocent Ambition*, because I cannot be *ambitious* of a more *profitable Attempt*, than that of bringing down the Heads of certain Hearers into their *Hearts* ; that what is now no more than *Light*, may by that means become *Fire* ; That we may All (in this sense) be like the Baptist, not only *shining*, but *burning Lamps* ; not only *beautified* with the knowledge of Christian duties, but *zealous* too in the discharge ; as *unaffectedly punctual* in all our carriage,

Psal. 126. 4.

Isa. I. 26.

Joh. 5. 14.

Joh. 5. 35.



riage, as the greatest Enemies of Godliness are hypocritically precise. And (though Heresies are to be hated, as things which lead unto destruction, yet) that Vice may be reckon'd the worst of Heresies, by how much the Error of a mans Practice is worse than That of his bare Opinion.

Last of all, when I consider, That though Peace is a Blessing, and the greatest in its kind, yet many consequences of Peace are but glittering Snares, and that the things which are given us as helps to memory, are apt to make us \* forgetful of Him that gave them; I cannot think of a fitter Text for the giving advantage to my design, than this Remarkable Caveat against Forgetfulness and Ingratitude, amidst the pleasant Effects of a Restoration.

When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, when thou shalt have eaten, and art full; THEN beware that thou forget not the Lord, who brought thee out of the Land of Egypt.

AT the very first view of which holy Caveat, there are five particulars of Remarque which presently meet my observation. As first, the

\* Isa. 5. 12.  
Hab. 1. 13. 16.  
Amos 6. 1. 3.  
Hos. 13. 6.

the Downfal of a Nation : Secondly, the Deliverance : Thirdly, the Author of that Deliverance : Fourthly, the Duty by him injoyn'd : And laſtly, the Juncture of Affairs wherein this Duty is moſt in Season.

And of all theſe Particulars each is the greateſt in its kind too. For,

I.

Fiſt behold the greateſt Curſe, that any poor Nation can ſtruggle under. A Yoke of Bondage and Captivity, impos'd by the hardeſt and worſt of men. A Yoke ſo inſupportable to ſome mens Necks, that I remember *Hegeſiſtratus* (a captive Souldier in *Herodotus*) would rather cut off his legs, then indure his Fetters ; that by the loſs of his Feet, he might be enabled to run away. So inſufferable a thing is the State of Thraldome, very ſignificantly imply'd in the Land of Egypt, and exegetically expreſs'd by the houſe of Bondage.

*Herodot. in  
Calliope.*

II.

But yet the Curſe is ſo ſet, (like Shadows in a Picture, or Foyles with Diamonds) as to commend and illuſtrate the greateſt Bleſſing. A Deliverance brought about by ſuch a miraculous complication, that nothing but the experience that ſo it is, can extenuate the wonder that ſo it ſhould be. A People groaning under the preſſures of ſeveral Centuries of years, and ſo accuſtom'd



custom'd unto the Yoke, as to have made it a kind of acquired Nature, (*ἐκτισμένη φύσις*, as Galen calls it) De Terra Egypti eductus est, is now at last brought out of the Land Egypt. ----- And yet the wonder begins to cease; Because

The Author of this Deliverance is so much the greatest to be imagin'd, that he is Dominus, the Lord; the Lord that stretcheth out the Heavens; the Lord that layeth the foundations of the Earth; the Lord that formeth the spirit of Man within him. The Lord in whose Hand are the hearts of all men; who turneth man to Destruction, and again who saith, Come again ye children of Men. In a word, It is the Lord, to whom Miracles are natural, and by whom Impossibilities are done with ease. 'Tis He that brought thee out of the Land of Egypt. And therefore,

The Duty in proportion must be superlatively great too, however hid in this place by a little Meiosis of expression. Beware that thou forget not the Lord thy God; that is, Remember what he hath done, and thank him for it by thy obedience; Let thy gratitude be seen in thy conversation. Be sure to \* love him, and to serve him, with all thy heart, and with all thy soul. Forget him if thou canst, unless thou canst forget thou wert \* Pha-

raoh's

III.

Isa. 40. 22.

Psal. 104. 5.

Zech. 12. 1.

Psal. 90. 3.

IV.

\* Deut. 10.  
12.

\* Deut. 6.  
20, 21.

Deut. 6. 7,  
8, 9.

\* Deut. 32.  
15, 18.

\* Deut. 32.  
15, 18.

\* Exod. 13.  
3, 4, 10, &c.

V.

raah's Bondman. Nay forget him if thou dar'st, unless thou art so stout that thou dar'st be damn'd. And yet beware lest thou forget him, whilst thou art swimming in prosperity, the stream of which may either drown thee, or make thee drunk, if thou are not fore-Armed with circumspection. And therefore Beware that thou forget not the Lord that brought thee out of Egypt. And that thou mayest not forget him, write the Favours which he hath don thee, upon the posts of thine house; and place them as Frontlets between thine eyes; tell them out unto thy children, as thou walkest by the way, both at thy lying down, and thy rising up; Let them be as a Signet upon thine Arme, and as a Seal upon thine heart. That the pleasures of thy Deliverance may not make thee forgetful of thy Deliverer, (forgetful of the \* Rock out of which thou wert hewn, and kicking (like \* Jeshurun) at him that made thee,) keep an \* Anniversary Feast, (a standing Passeeover in May,) whereby to fix him in thy Remembrance.

Lastly, a Duty so indispensable, should be inforc'd upon the Soul by the present season. A season of Peace and Prosperity, succeeding a season of Persecution. The greatest Incitement to the Duty, should be the manifold Injoyment of



of this *Deliverance*. For so 'tis obvious to infer from the particle **T H E N**, (so strongly *implied* in the *Hebrew*, that in the *English* 'tis well *express'd*,) upon which there seems to lie the chiefest *emphasis* of the **T**ext, if we observe how it stands in a *double Relation* to the *Context*. [When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things; when thou shalt have eaten and be full, **T H E N** beware that thou forget not the Lord that brought thee out of *Egypt*.]

The **T**ext is so *fruitful* of particulars, and each particular is so apt to administer *matter* of *Discourse*, that it hath been my hardest *Question*, whereabouts I should *begin*, and how I should *end* my meditations. And after too much time lost in stating the *Question* within my self, I have thought it at once the *fittest* and the most *useful* to be resolv'd, (as most immediately complying with the *solemnity* of the *Time*,) not to yield to the temptation of comparing *our* Land with the Land of *Egypt*, for fear of seeming to have a pique at the *Act* of *Indemnity* and *Oblivion*; (otherwise 'twere easie to make a *Parallel*; because, however our *Native Country*,

try, yet, for twelve years together, it was a very *strange Land* ;) But, not advancing one step beyond the Threshold, to bestow my whole time upon the little word THEN ; as being a *particle* of *connexion* betwixt our *Duty*, and our *Deliverance* ; betwixt the *Business* of the *Time*, and the *Time* it self ; betwixt the *Occasion*, and the *End* of our present meeting : looking like *Homer's* wise man, *ἢ προῖον ἢ ὑστέρων*, with a visible *prospect* on all that *follows*, and with as visible a *retrospect* upon the words going *before*.

Amos 5. 24.

Luk. 4. 21.

When Prosperity breaks in like a *mighty stream*, ( in so much that I may say with our blessed Saviour, *This day is this Scripture fulfilled in your ears*, ) Then beware that ye forget not the Lord that brought you out of *Egypt*. Beware ye forget him not at *any time*, but especially at *This*. For the particle *Then* is an *Important* monosyllable ; and that especially in *three respects*.

First because of the *Difficulty* of having God in our Remembrance, much more *Then*, than at *other times*. Next for the *Dignity* of the *Duty*, rather *Then*, than *before* or *after*. Lastly by reason of the *Danger* of not performing the *Duty Then*, when it becomes incumbent on



us by many *unspeakable obligations*.

These especially are the *Reasons* of the particle *Then* in this place, on which *alone* I shall insist in this Mornings Service. For should I adventure upon the rest, not only the *hour*, but (for ought I can conjecture) the *day* would fail me.

AND first of all let us beware, amidst the *Effects* of our Deliverance, that we *forget* not the *Author* of it; because it is *difficulter* THEN, than at *other times*. For the Flattery and Dalliance of the world, hath perpetually been the *Mother* of so much *Wantonness*, or *Pride*, that *Adam* found it *dangerous* to be in *Paradise*, yea and *Lucifer* to be in *Heaven*. Do but look upon *Solomon* in the *Book of Kings*, and again look upon him in his *Ecclesiastes*. How was he *there* lifted up by his Prosperity? and how does he *here* Preach it down? I know not whether, as a *Prince*, he more *injoy'd* his Pleasures; or, as a *Prophet*, more *condemn'd* them. Whether the *luxury* of his *Table* made him a *Wanton*, or whether the *vastness* of his *Wisdom* made him a *Fool*; 'Twas *That* betray'd him to his *Concubines*, and *This* permitted him to his *Idols*.

I.

Since then a prosperous condition hath such a secret poyson in it, as against which no *Medicine* hath been sufficiently *Alexipharmacal* ; and from the force of whose contagion, there is no sort of men that hath been priviledg'd, no not *Adam* the *Innocent*, nor *Solomon* the *Wise*, nor even *Lucifer* the *beatified* ; who were so hugely swell'd up with this *Venom*, and so quickly burst ; (not the first in a state of *sinlesness*, nor the next in a state of *grace*, nor yet the third in a state of *glory* ;) since there is no other man than the man *Christ Jesus*, that hath been ever *temptation proof* : Lord, how wretched a thing is *happines*s on this side Heaven! and how dangerously *treacherous* are our *Injoyments* ! I suppose we are taught by our late experience, how *easie* it is to be *over-joy'd*, and how equally *hard* to be truly *thankful*, for all those wonders of *salvation* which God hath wrought and is working for us ; the grateful commemorating of which, is religiously the *end* of our present *meeting*. *Sweet-meats* indeed are *pleasant*, but then they commonly turn to *choler*. 'Tis sure the state of *Humiliation*, which though we can *worst feed upon*, we are notwithstanding *best nourisht with* : we are such barren pieces of *clay*, that our  
fruits



fruits will be wither'd with too much laughter, if Grace does not water them sometimes with tears. It should be matter of real gladness to a considering Christian, that in the midst of his prosperity he can see himself sorrowful; that as he was destitute, with comfort, so he abounds, with moderation; and that he does not live rejoicingly, is many times a chief reason for which he ought. It was David's resolution (at such a time as this is) to serve the Lord with fear, and (by a pious Oxymoron) to \* rejoice unto him with trembling. And if we reflect on the abuses which many have made of a Restoration, we may charitably pray, that God will give them some tears to drink; and, having given them some tears, will also put them into his \* Bottle, that they may serve for this end, to blot their merriments out of his \* Book.

That the pleasant effects of a Deliverance (which are peace, and plenty, living securely, and at ease,) are apt to make us turn Atheists, provoking the Author of our Deliverance to correct us once more in the house of Bondage; appears, as by many other reasons, so particularly by this; that it is hard for us to prosper, and not to lye snoring in our prosperities. For 'tis the  
natural

\* Psal. 2. 11.

Psal. 102. 9.  
80. 5.

\* Psal. 56. 8.

\* Ibid which  
compare  
with Mal.  
3. 16.

*natural language of a prosperous man, (as our Saviour implies by way of Parable,) Soul take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years, (Luk. 12. 19.) And, therefore Agur's wisdom was never more seen, than in his Prayer; Give me not Riches, lest I be full, and deny thee, lest I say, who is the Lord? (Prov. 30. 8, 9.) He knew by manifold experience, that \* the friendship of the world is perfect Enmity with God, and tends immediately to practical, if not to speculative Atheism. He did not therefore pray thus, Give me not Riches, lest I be liberal to my Coffers; or, Give me not Riches, lest I be bountiful to my Lusts; but (for fear of a greater mischief) give me not Riches, lest I be full, and deny thee, lest I say in my heart, who is the Lord? that is, for fear I turn Atheist, and only sacrifice to my flesh. So also Solomon, when he was wisest, that is to say, when he repented, and of a very vicious Prince became a Preacher of Repentance, concluded all under the Sun to be but vanity of vanities; as having found by all his trials (who sure had made more trials than ever any man did,) that Peace and Plenty, with their two Daughters, which are Idleness, and Ease, are exceedingly great, though glorious dangers.*

\* Jam. 4. 4.

But



But we need not go farther for an *instance*, than to the People in my *Text* ; whom though God might have called a very *wild Tam'risk*, he was pleas'd to stile his *Beloved Vine*. Lord ! how carefull was it *manur'd*, with *Rain*, and *Sun-shine* ? with *Quailes*, and *Manna*, and *water* squeez'd out of a *Rock* ? with the *Dew* of *Heaven*, and with the *Fatness* of the *Earth* ? and yet when all was don that *could* be, they either brought forth *no Grapes* ; or if they did, they were commonly *wild* ones. And when sometimes they yielded *good*, 'twas rather for fear of *cutting down*, than for the *fertility* of their *soil*, or for the manifold *helps* of their *cultivation*. 'Twas their frequently being *prun'd*, which more especially made them *fruitful*. 'Tis true, that God did not evermore *punish*, although That people was still *offending*. For as he own'd his being, as well their *Father*, as their *God* ; so he was pleas'd to make use of *either Method* for their *Amendment* ; I mean *Incouragement*, as well as *Terror*. God dealt with *Them*, as with *Us* of this Nation. As he *prescrib'd* them a *Law*, so he *promis'd* them a *Canaan*. As he *led* them *into Egypt*, so he *deliver'd* them *out of Egypt*. As he *thundred* from on a  
Cloud,

*Cloud*, so he *whisper'd* out of a *Busb*. As he *pincht* them with *scarceness*, so he *feasted* them with *plenty*. And if the one was even to *famin*, the other was even to *satiety*. But if we compare them with *our selves* in another instance, by considering how *ingrateful*, and how *unmalleable* they were ; how *repining* under their *Toke*, and how *mutinous* in their *Liberty* ; How (like some amongst *us* in this very day of our *Deliverance*,) they fell a *hungring* after the *Garlick*, and the *Flesh-pots* of *Egypt*, quite forgetting the *Bondage*, and *tale* of *Brick* ; how they *murmur'd* at their *Moses*, as if he were *worse* than a *Pharaoh* to them ; like some *repining* at their *King*, as if he were *worse* than a *Protector*, (For *That*, ye know, was the *Euphemismus*, whereby to express the most *Bloody Tyrant* ; ) How like so many *untam'd* *Heighfers*, they were exceedingly hard to be brought to *band* ; or like a *Stable* of *unbackt* and *unbridled* *Colts*, how apt to *kick* at their *Rider* who gave them *Food* : How God Almighty was forc'd to *discipline* this *stiff-neckt* *Rabble*, first of all by committing them to the *hardships* of *Egypt*, and then by sending them to *wrestle* with the *difficulties* of the *Wilderness* ; And how when all this was *don*, they were fain



to *miss* of their *Canaan*, whilst they were taking it into *possession* ; (for of so very great a multitude to whom the Promise of it was made, no more than a \* *Caleb* and a *Joshua* had a Capacity to inherit it,) we must conclude they were a People who deserv'd to be whipt with a *Rod of Iron* ; not so easily reducible by the \* *allurements* of Mount *Gerizzim*, as by the *Curses* and the *Threats* to be thundred out from Mount *Ebal*. So far were *They* from *considering*, what they suffer'd a while agoe in the *house of Bondage*, that they forgot this very *Caveat*, (as many will do this very *Sermon*,) which was meant to bring it to their *Remembrance* ; When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, (&c.) THEN beware that thou forget not the Lord that brought thee out of Egypt.

\* Num. 13. 30  
Hab. 3.

\* Deut. c. 27.  
& 28. 17,  
18, 19.

Pass we now (if ye please) out of the *Vineyard*, into the *Fold* ; from the People under the *Law*, to Us who live under the *Gospel* ; whom though our Lord (out of *goodness*) was pleas'd to call his *Flock of Sheep*, he might have stil'd (out of *justice*) his *Herd of Swine*. For if *He*, the great Shepherd, withhold his *Crook*, Lord how quickly we go *astray* ! And for here and

I

there

there *one* who will be *led* into the *Fold*, how many are there that must be *driven*? like the *Prodigal* in the *Gospel*, (who would not return unto his *Father* until he was brought to feed on *Husks*,) we seldom *care* for our *Physician*, until the time that we are *sick*; and then as soon as *recover'd*, are very *glad*, rather than *thankful*. And this may point us out a *Reason*, why for so many years together, (before this *last*,) our Heavenly Father made use of his *sharpest Methods* for our *amendment*; even placing us as *Israelites* amongst *Egyptians*,<sup>or</sup> like so many *flowers* amongst *thorns*; of which the principal *design*, was not to *torture*, but to *defend* us. To defend us from the danger of *carnal security*, and *presumption*; of *pride*, and *wantonness*; of *forgetfulness*, and *ingratitude*. And since the way to be *thankful* for our twelve months *liberty*, is very *soberly* to *reflect* on our twelve years *thralldome*, Let's so transcribe a *fair Copy* of God's *Oeconomy* on the *Jews*, as (with a grateful commemoration,) to consider it also in our *selves*.

We who *flourish* at this day like a *goodly Tree*, not only planted by the *River* of God's *Rich Mercies*, but surrounded (like our *Land*) with an *Ocean* of them; we who stretch forth our  
*branches,*



branches, not only for our own, but for foreign birds also to build their nests; and whose spring (blessed be God) doth promise at least to be as lasting, as once our Autumn was like to prove; we who flourish like a Myrtle, how like a Willow did we droop? How was our verdure almost exhausted? and our boughs, how deflower'd? How did we fall after the measure our sins had risen? First God blasted our noblest Fruits; then he spoyled us of our leaves; next he hew'd down our branches. Nay, how strangely were we fed on, by those very vermin which we did feed? how greedily eaten up by all those Caterpillars, and Locusts, which though ingender'd perhaps by a Nothern wind, I am sure were bred out of our Body? It is not easie to recapitulate how many Mercies we now enjoy, which our Iniquities had withheld for so many years; and how many good things our sins had turn'd away from us. And now if after our Restitution, we shall be found to be a barren, unfruitful Tree, or fruitful only in our Impieties; so as That which was intended to make us better, shall render us worse than we were before; what better usage can we expect, than (after a little tract of years) to be grubbed up by the Root? to have that sen-

Jer. 5. 25.

\* 2 Pet. 1. 12.

tence sent out against us, which once went out against the *Fig-tree*, Cut it down, why cumbereth it the ground? Luk. 13. 7. Then give me leave to repeat the *Caveat*; And in the meekness of a Remembrancer, \* to put you in mind of these things, although ye know them already, and are established in the Truth. To put you in mind of being wary, not so much for your selves, as for the people ye represent, by contributing to a Law for the putting of Laws in Execution; that they may not intoxicate their Souls, with too many and great draughts of their peace and plenty, for fear a Curse shall break forth from our this daies Blessing, by our unthankfully forgetting the God that gave it. And let this suffice for the first importance of the word *Then*, as 'tis a particle of connexion, betwixt the *Occasion*, and the *End* of our present meeting.

II.

SEcondly let us beware, amidst the pleasant effects of our Deliverance, (such as liberty and plenty, living in idleness, and at ease,) that we forget not the Author of it; because of the dignity of the Duty, rather *Then*, than before, or after. For, as 'tis the mark of a most servile and base-born spirit, to be the worse for the good that



that is done unto us ; so 'tis the *noblest generosity*, to mend our *lives* with our *conditions*. The deep and serious consideration of which great Truth, as it should *lift up* our Hearts to a *thankful use* of our *prosperity*, so it should also *pluck* them down, to an *humble* sense of our *obligations*. For *That* indeed is the proper season, wherein *humility* is a *noble*, because a *difficult* virtue. Humiliation in a *Captive*, is not a *grace*, but a *necessity*. Nor hath *Temperance* any place in the house of *scarceness*. These two must have a *Theatre*, wherein to set themselves *forth*; cannot easily be *seen* in a little Room. The proper time of seeming *base* in our own modest eyes, is when we are matter of *admiration* in *other mens*. The time to shew our *selfdenial*, (that is, our *victory* over *our selves*;) is when we are brought out of an *Egypt*, into a Land *overflowing* with *Milk* and *Hony*; when our *houses* are full of all good things, and our *Tables* stooping under the weight of their *sumptuous* load. As our *Afflictions* a year ago did make up *God's opportunity*, whereby to shew us his *Mercy*, and *loving kindness*; so *prosperity* ever since should make up *ours*, whereby to shew him our *meekness*, and *moderation*. The very *Atheist* will cry [O God!] in a fit of the

Stran-

*Strangury*, or the *Stone* ; but let *us* be Religious in time of *health*. The profanest *Mariner* will be devout in a *tempest* ; but let *us* be so in a *calm* : when the *tide* of our injoyments is at the *full*, Then in a more especial manner let our *ambition* ebb *lowest* : when we are mounted aloft on the wings of *Fame*, Then let's retire into the *Desert* of our most humble contemplations ; and be so meek amidst our *eminencies*, as to become most *eminent* for that our *meekness*.

There are *some* of whom I may say, they have been *arm'd* with *infirmities* against the *Devil* : some, whose *Ignorance* hath kept them *safe* ; some, whose *coldness* hath pass'd for *continence* ; who have been *flegmatick*, and therefore *meek* ; or been kept under *hatches*, and therefore *lowly*. But then it being their *necessity*, and not their *choise* ; rather their *luckiness*, than their *valour* ; they having kept their *ground*, not by vertue of any *conquest*, but meerly because they *never fought* ; ἐκ ἀναγκῆς, ἀνὰ μαχαίρας, we do not properly commend them, but call them *happy* ; they are but *sancti Planetarii*, (as a Father of the Church made bold to word it ;) All their *armour*, if they have any, is but *defensive* ; And for their not being *worsted*, they may thank their  
*Bucklers*,

Aristot. Eth.  
 Nichom. l. i.



*Bucklers*, but not their *Swords*. Alas, it should not be a wonder, to see *simplicity* in the *village*; or to keep ones integrity, where 'tis an *hard thing* to lose it. We cannot call *That man abstemious*, who only riseth with an *appetite*, because he hath not enough to appease his *hunger*; nor is He to be commended for not being *drunk*, who either hath not sufficient to *quench his thirst*, or has an *able Brain* to carry it, or else loves his *purse* a great deal more than his *Intemperance*, and so is beholding to his *baseness* for his *sobriety*. We do not say that He is *strong*, who does not fall when no man *thrusts* him. Nor that he is *cautious*, and *wary*, who does not *stumble* when the way is *plain*. No, 'tis He is the *brave* and the *gallant Christian*, who can hold out his *Castle* however *besieged* with *temptations*; who can be *chaste* even in *Italy*, or *mild* in *Scythia*; who can be a *Spaniard*, and yet not *Proud*; an *English man* born, yet not *Inconstant*; who can be *Loyal* amidst the *Triumphs* of the most *prosperous Rebellion*; and *humbly thankful* in his *Advancement*. He is *generously* a *Christian*, who can keep his *Vow* in *Baptism*, where 'tis *Ridiculous* not to break it; who can at once *live at Court*, and *for-sake the world*; who can be *witty*, yet not *prophane*;

Quis al Sirens  
diceretur, subla-  
to eo à quo ab-  
stinendum est?  
Quis Tempe-  
rantia gula in  
fame? quis  
Ambitionis  
rejectione in  
egestate; qua  
libidinis in-  
frenatio in  
Castratione?  
Tertul. ad-  
vers. Mar-  
cion. l. i. c. 29

phane ; strong, and mettlesome, yet not presumptuous ; conspicuously handsome, and yet not vain ; a *Mathematician*, and a *Chimist*, yet not *Atheistical* ; who will not be covetous in the midst of his *Treasure* ; nor reconcilable to a vice, although it offer him all advantages ; who hath all his five senses (those *Avenues* of the heart ) at once attack'd by Hell's *Artillery*, and yet is able to prevent, or maintain a Breach ; and though they batter down the *Walls*, does not suffer them (notwithstanding) to take the *City*. This, I say, is the generous, because the self-denying Christian. And agreeable to the figure, by which our vicious affections are call'd our members, (*Colos. 3. 5.*) we know in our Captain's Interpretation, (*Mat. 5. 29.*) that to part with an *Avarice*, is to pluck out an eye ; and to cast away a lust, is to cut off a hand. That, as in our Military Oath, we Swore to fight under his Banner ; so, as often as we part with a sinful passion, we are reputed (in his account) to lose a Limb in his Battle. Self-denial, it seems, being one kind of Martyrdom ; a dying daily for his sake, who, as the Captain of our Salvation, was made perfect through sufferings. 'Tis very true in this sense, that the valiantest Souldier is the very best Man.



*Man.* For no man living is truly valiant, but he who bravely dares be good, when the Times are evil; and dares not be evil, when Times are good; who stands the shock of temptations, not only in the worst, but the best of days; bravely holding out his Fort against the batteries and assaults, not of poverty only, and pain, and other effects of persecution; but against plenty also, and pleasure, and other Fruits of a Restoration.

To sum up all in a word, and to carry on my Metaphor the most I can to *Their* advantage, who will not be carried to any duty, which is not honourable, and brave: The Battles of Leuctra, and Mantinea, were not half so full of glory to that immortal Theban, Epaminondas, as the two victories of a Christian over his *οὐμῶν, & ἐπιθυμίας*. That unruly Element of double fire, his anger, and his lust, which his greatest felicities do most enkindle. And this I hope may be enough for the second importance of the word *Then*; as 'tis a particle of connexion betwixt the business of the Time, and the Time it self.

**L**AST of all let us beware, that the manifold enjoyments of our Deliverance do not make us forgetful of our Deliverer, because of the

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great-

III.

greatness of the *Danger* of not performing the *Duty* THEN, when it becomes incumbent on us by many *unspeakable Obligations*. For let a man's *sin* be never so *great*, in point of *nature*, or *degree*, *Ingratitude* will give it an *Aggravation*. And *Ingratitude* taking its *stature* from precedent *obligations*, so as the *sins* we *commit* run *higher*, or *lower*, as the *graces* we *receive* have been *more*, or *less*: there are not any so very capable of provoking *Gods Fury*, as the men whom he hath pleas'd to take the most into his *favour*. The reason of it may be taken from the *Athenians* in *Thucydides*, ἀδίκητος μάλιστα ὀργιστοί, ἢ διαζήσις. The *least unkindness* from a *Friend* is of greater smart, than the *hardest usage* from an *Enemy*. The very *sight* of *Brutus* more wounded *Cæsar* to the heart, than all the *rest* of his *Assassins* had don with *Daggers*. *David* indeed was somewhat *troubled*, that they who *hated him* did *whisper together against him*, (*Psal.* 41. 7.) but 'twas his *greatest cross* of *all*, that they who *had eaten of his Bread* should *ingrately lift up the heel against him*. For, in that he said, *He could have born it from an* \* *enemy*, he did significantly imply, *he could not bear it from a friend*. And as it was *David's Cordolium*, the

Type

*Thucydides*  
lib. I. pag. 52.

\* *Psal.* 55.  
12. 13.



*Type of Christ* ; so also was it *Christ's*, the *Son of David* : who did not weep over *other Cities*, from which he met with an ill Reception ; but *he wept over Jerusalem*, the *Royal City*, which he had so much *obliged*, yet found so *cruel*. And no doubt but our *Saviour* is so much more *keenly* and *nearly* touch'd, that the *most obliged Christians* should *break his Precepts*, than that the *ignorant Jews* should offer *violence* to his *Person*, that we may rationally *suppose* him thus speaking to us. Had the *Jews* or the *Heathens* spit upon me by their *impurities*, and buffeted me by their *blasphemies*, and stript me by their *sacrilege*, and murder'd me by their *rage* ; from such as *These* I could have *born it*. But that ye should *war* against me, and in the behalf of that base *Triumvirate*, the *World*, the *Flesh*, and the *Devil*, having sworn to me in *Baptism* that Ye would *fight under my Banner* against all *Three* : That Ye who have the priviledge to be call'd by my *Name*, to be admitted into my *House*, to have a place at my *Table*, to hear my *Word*, and to partake of my *Supper*, to be miraculously brought from the *house of Bondage*, injoying your *Kings* at the *first*, and your *National Councils* as at the *beginning*, and sitting *your selves* as so

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many

many *Princes* under your *Vines* and *Fig-trees*, in-  
joying the *liberty* of your *persons*, the *propriety*  
of your *estates*, the important benefit of your  
*Laws*, and the *glory* to be *subjected* by a most  
*honourable obedience*; that such as Ye should de-  
spise me, and cast my *Law* behind your *back*,  
this is that I can *least indure*. My greatest fa-  
vour, thus *abus'd*, will be converted into *fury*.

2 Cor. 8. 12.

Luk. 12. 48.

— And indeed if we consider, that as God (on  
the one side) *accepteth according to what a man hath*,  
so withal (on the other side) *of them who have*  
*received much*, much in proportion *shall be requi-*  
*red*; we may with good *Logick* infer, and strong-  
ly argue within our selves, that an *honest* *Hea-*  
*then* is far better, than a *Christian Knave*. And  
if an *Heathen* shall be *extirpate* for being *barren*,  
much more the *Christian*, if He is *fruitless*, shall  
be *cast into the fire*. A *fruitless Tree*, which  
should by nature *bear fruit*, being fit to make  
*fuel*, and nothing else. According to that of  
our Blessed Saviour, (which is at once of *uni-*  
*versal* and *endless verity*,) \* *Every Tree which*  
*bringeth not forth good fruit, is hewn down, and cast*  
*into the fire*. And we who are *grafted* into the  
*Vine*, must not only *bear fruit*, but *such fruit*  
too, as *Christ* expects to *reap* from us. A

\* Mat. 7. 19.

Bramble



*Bramble* cannot be censur'd for not bearing fruit; because it is in its *nature* to bring forth *none*. It was therefore the *Fig-tree*, and not the *Bramble*, on which our Saviour bestow'd a *Curse*, Mat. 21. 19. Nor was it the *Bramble*, but the *Fig-tree*, which he *commanded* to be cut down, Luk. 13. 7. we must one day be call'd to a dreadful \* *reckoning*, for all the *uses* we have made of our *this days Talent*. God's injur'd *Justice* must needs be *satisfied*, (and sure much more his injur'd *Mercy*,) either *sooner*, or *later*, either in *this*, or *another* world. And if instead of being *thankful* for all the blessings we now enjoy, more especially for *That* which we this day Celebrate, we shall but *turn* them into *wantonness*, and grow the *worse* for the *effects* of so great a *Goodness*; what can we reasonably expect, but that the *powers of Hell* should once again be *let loose* upon *us* and *ours*? For since to *continue* in our impieties, is the greatest *dishonouring* of God that can be; a *filling up* the *measure of our Iniquities*, and so the *vials of his wrath*; He *must* destroy us, *se defendendo*, if for nothing but to *defend*, and *secure* his *Glory*.

\* Mat. 25. 10.

What then remain's, but that we take up the *Words* of the Royal Prophet, and together with  
*Them,*

*Them, his Resolution? We will take the Cup of Salvation, and call upon the Name of the Lord. The Cup of Salvation, that is to say, the Cup of Thanks, for that Salvation which he hath wrought; as Junius and Tremellius do rightly explicate the Trope. And mark the force of the Copulative, by which these Duties are tyed together. Without the Cup of Salvation, (that is) The Cup of Thanksgiving unto the Author of our Salvation, all our calling upon his Name will be quite in vain: For when we spread out our hands, he will hide his eyes, and when we make many Prayers he will not hear, (Isa. 1. 15.) And then to thank him as he requires, is not only to entertain him with Eucharistical words, with the meer Calves of our lips, or a Doxologie from the teeth outwards; but to imitate, and obey him, and to love him after the rate of his favour towards us. That we may not forfeit all our interest in the temporal salvation we this day Celebrate, nor bring a reproach on the Author of it, for saving a people so ill deserving; we must add to our verbal, our vital Prayers; nor only keep an annual Day, but even an Age of Thanksgiving for our Deliverance.*

*And then with a greater force of Reason,  
we*



we must *beware* that we *forget* not the Lord our God, who, if he brought us not out of the *Land of Egypt*; did yet deliver us *this day* from the *house of Bondage*. We must not any of us *forget* him, in whatever *Represents*, or *Presents* him to us. But *Ye* especially must not *forget* him presented to you in his *Vicegerent*; whom the more ye do *enable* to be *indeed* what he is *titled*, *Defensor Fidei*, by so much the greater will be *your Glory*, and the better ye will provide for *your childrens safety*. The more ye strengthen *That Hand*, which under God is to brandish the *Sword of Justice*, (and ceaseth to be a *Sword of Justice*, when wrested out of *That Hand* by the hand of Man,) the better protected your *Peace* will be, from the *ungainable Enemies* of each *Extream*. Nor can ye rationally hope to *keep* your *Peace* any longer, than whilst the evil-ey'd Factions want power to *break* it. Again *beware* that ye *forget* not the *Sovereign Author* of your *Deliverance*, wheresoever ye shall find him *presented* to you in his *Messengers*; (and what I mean by *that word*, I need not explain in so wise an *Audience*;) by whose continuing *unrestor'd* to their *Ancient Priviledge*, and *Right*, your own *Restauration* remain's *imperfect*. Again *beware*

ware ye do not forget him presented to you in his Members, who are not only your fellow members, but were your old fellow sufferers in the very same Cause; to which they ever have adhered with the very same constancy; and for which they have been Actors with the very same courage; and do rejoyce in the greatness at least of Your Restauration, how much soever they are mourners for the scandalous littleness of their own. Prosperity (I have shew'd) is a dangerous weapon, such as none but the merciful should dare to use. And if ever there were a Parliament, in which both Mercy, and Justice met, this has the honour to be reputed so very exemplary for both, that they who stand in need of both, are very confident to obtain them, now, or never. A Parliament so prepar'd by the special Providence of God, for the perpetuating of Peace in our British world, that nothing less than the presence of all perfections in a Prince, can make us patiently think of its Dissolution.

Eccl. 12. 13.

Will ye hear the conclusion of the whole matter? I shall deliver it to you briefly, in this Petition. That so far forth as ye regard the Righteous Judge of all the world, and are season'd by Him with the manifold gifts of the blessed Comforter, with



Isa. xi. 2.

with the Spirit of wisdom and understanding, with the Spirit of counsel and ghostly strength, with the Spirit of knowledge and true godliness, and lastly with the Spirit of his holy fear, Ye will consider what I have said by your own Authority, because in an absolute obedience to your own Order, and Command.

\* 1 Thes. 5.  
23.

**A** Nd now the God of Peace and Power, who brought you forth on this Day from the House of Bondage, both defend and direct you, from this day forwards, in all your wayes. That every one of your Persons, and the <sup>x</sup> whole of every one, both Body, Soul, and Spirit, may be kept blameless unto the coming of our Lord Jesus Christ. To whom with the Father, in the unity of the Spirit, who is abundantly able to keep us from falling, and to raise us when we are down, and to preserve us being raised, and to present us so preserv'd, before the presence of his Glory with exceeding Joy, to the only wise God our Saviour, be ascribed by us, and by all the world, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this day forwards for evermore. Amen.

F I X I S.

L

1848

First paragraph of handwritten text, starting with "I have just received..."

Second paragraph of handwritten text, starting with "I am very glad..."

Third paragraph of handwritten text, starting with "I am very glad..."

Fourth paragraph of handwritten text, starting with "I am very glad..."

Fifth paragraph of handwritten text, starting with "I am very glad..."



Mercy & Iudgment

MET TOGETHER.

A  
SERMON  
PREACHED

At the *ABB* Church of *WESTMINSTER*  
by the Order of the Right Honourable  
the House of

L O R D S

I N

PARLIAMENT Assembled,  
Upon a Solemn Day of Humiliation occasioned  
by the Great Rain in *June* and *July*,

MD. DC. LXI.

Mercy & Judgment

MET TOGETHER

A

SERMON

PREACHED

at the Anniversary of the

of the Church of the Holy Trinity

the Fourth of

FORDS

THE LAMBERT

of the Church of the Holy Trinity

of the Church of the Holy Trinity

of the Church of the Holy Trinity



## A M O S 6. 12.

*Therefore thus will I do unto thee, ô Israel ; And because I will do thus unto thee, Prepare to meet thy God ô Israel.*

§. 1. **T**Hough 'tis the Language of the Schoolmen [*Quicquid dicitur de Deo est Deus*] That whatsoever is said of God is God, and that all his *Attributes* are *Himself* ; so that agreeably to This, *Infinitely* must be *Their* *Stature* as well as *His*, and *Eternity* their *Duration*, yet since the Psalmist hath adventur'd to take the *Altitude* of *Two*, I mean his *Mercy*, and his *Justice* ; And since my Text hath *each* of these in so remarkable a Degree, that they seem to be *here* in their *Apogæo*, I shall be bold to make use of the *Psalmist's Figure*, and pronounce God's *Mercy* so much *higher* than his *Justice*, as to say in the words of that *Royal Prophet*, That his *Mercy* reacheth unto the *Heavens*, and his *Justice* [in comparison but] to the *Clouds*. Which is as much

Psalm. 36. 5.

much as to say in *Directer Termes*, That though *neither* can be the *greater*, where *Both* are *Infinite*, yet he is much more delighted in the exhibition of the *one*, than 'tis possible for him to be in the *execution* of the *other*.

§. 2. For though the *Doom* here denounced is *sad* and *direful*, even the *ἰππὸς κλέος* of which *St. John* speaks in the *Revelation*, (that is) The *Pale* or *Green Horse* whose name is *θάνατος*, bringing *Death* in the *Front*, and *Damnation* in the *Rear*; Though the *Lord of Hosts* in this Chapter does *Bellum dicere*, proclaim a *War* against his *Rebells*, and that so grimly *set off* with a *Train* of *Judgments*, that *War* it self is one of the *least*, And the *Plague of Famine* none of the *greatest*; Yet if we look upon the *Object* of this *Severity*, those *Kine of Bashan*, the *Ingrateful Inhabitants* of *Samaria*, and if together with their *Ingratitude*, we compare his *Goodness* and *Longanimity*, the several *steps* of the *Climax*, by which his *Anger* went up to so *full a Measure*; and if we consider that even *Then*, He made them an *offer* of *Reconcilement*, desiring earnestly they would *meet him* in order to *Amity* and *Peace*; we shall not only be forc'd to say that the *Mercy* of *God* doth *rejoyce* against *Judgment*, and that in  
the

\* *ἰππὸς κλέος*, Rev.  
6. 8.



the midst of all his Judgments he thinks of Mercy; but with \* *Philo* the Jew, whom we may English out of the *Psalmist*, [*πρὸς ἑβραίους διὰ τοῦ ἑλίου παρὰ τὴν ἑσπέρην*,] that as his Mercy is (in one sense) over all his works, so it is (in another) over all his Attributes.

*Philo* αὐτὸ τὸ  
ὅτι ἀπρὸς τὸ  
ἁπλῶς. p. 23. 7.

§. 3. To give you an Instance in the *Text*, (as his Majesty's *Proclamation* hath given an Instance in the *Time*,) behold a Sacred kind of contention betwixt the Mercy and Justice of God Almighty. In which however his *Indignation* (with proportion to the sins of his people *Israel*) doth seem to be in its *Exaltation*, so as his Justice even begin's to pronounce the Sentence; Yet, by a strange *Aposiopesis*, his Mercy presently interrupts it. He denounceth a *Desolation*, and (at the very same Instant) desires a *Treaty*. No sooner threatens that he will, than he compassionately Exhorts that he may not punish. No sooner is he enter'd upon his *Ideo sic faciam*, *Therefore thus will I do*, but he immediately comes off with a *Compone Te in occursum*, prepare thy self for a friendly meeting. And he enforceth his Advice with a Cogent Reason, *Because I will do thus unto thee*. That is, Repent whilst thou hast Time, that I may not do it.

Because

\* Joel. 11. 12.

\* 1 Sam. 15.  
29.

Because I threaten and do intend to turn thy Beauty into Ashes, thy Eden into a Wilderness, thy Isle of Joy into Mourning, and thy Garment of Praise into a Spirit of Heaviness; Therefore\* Now turn unto me with all thy heart, and with Fasting, and with Weeping, and with Mourning, that I may alter my purpose, and Repent of the things which I have threatned. Which although at first hearing doth seem a Paradox, a kind of *δραστηριότης*, a Truth appearing in the disguise of a Contradiction; yet it deserves to be the Paraphrase, and the Exegesis of the Text,

Therefore thus will I do unto thee, ô Israel;  
And because I will do thus unto Thee, prepare to meet thy God ô Israel.

§. 4. In which words being consider'd (not so much in their *literal*, as) in their *rational* Importance, there are two things express'd, and two imply'd. We have first a Command, with a Communion; (Both sufficiently express'd;) And of the later we have imply'd, at once the Meritorious, and Final Cause. But in as much as the first does carry the last along with it. They all are easily comprised in this *Tricotomie*.



First a *Terrible Commination* of no less than utter *Ruin* to the People of God. *Sic faciam tibi* ô Israel, *Thus and thus will I do.*

Next the *reasonable Ground* of this *Commination*, which is their living *unreform'd* under the *Essaies* and *Methods* of *lesser Judgments*. And this I cannot but *Collect* from the *Illative Therefore*, as it looks back upon the *Causal*, in the words immediately going before. For *Because Ye have not return'd unto me saith the Lord, Ideo sic faciam, Therefore thus will I do.*

Thirdly the *End*, or the *final Cause*, which is not to *Execute* the *Judgment*, but to *avert* it. For so I gather from the *Command*, as *That relates to the Commination. Because I will do thus unto thee, Præpara Te in occursum, prepare to meet thy God* ô Israel.

These Particulars thus *premis'd*, will very naturally afford us four *Doctrinal Propositions*.

First, That the *Terrors of the Almighty* do make up one of his *choicest Methods*, whereby to bring *Sinners* to true *Repentance*.

Next that his *sharper sort of Judgments* is a fit *Remedy* for *Those*, upon whom his *milder Chastisements* have been unhappily ineffectual. And yet

M

Thirdly,

Thirdly, So far is God from *delighting* in his *Inflictions*, or from *willingly* grieving the *Children of men*, that the first and chiefest *End* both of his *Menaces*, and his *stripes*, is to Execute Destruction not on the *sinner*, but on the *sin*; not to *slay*, but *reduce* the *Fugitive*. And therefore

Fourthly, God antecedently desiring the timely *Repentance* of a *Sinner*, and only by way of *Consecution*, The final Destruction of the *Impenitent*, 'Tis plain His *Menaces* are fulfilled by their *never coming to pass*. Most fully satisfied and accomplish'd, not when they *Confound*, but *Convert* a *Sinner*. My Reason is, because the *End* of the *Command* is to anticipate the *Effect* of the *Commination*. Because I *will* do thus unto thee, in case thou dost proudly neglect to meet me; meet me therefore in the way, to the end that I may not do thus unto thee.

Of these several Propositions, the two former shew us Gods *Justice*, and his *Mercy* shines in the two later. All concurring to the ends of our present meeting; The first to deter us from what is *Evil*, The last to persuade us to what is *Good*. The former respecting our late Plague of *Rain*; the later our blessing of fairer weather.

Both



Both conducing to our Design of Crying *louder* by our *Repentance*, than we have don by our *Impieties*; That by our timely *Reformation* we may *retrive* the heavy Judgments, which our *clamorous Sins* have been *lureing down*.

I. §.1. To begin with the First of the Propositions, is not more *natural* to the *Text*, than it is *serviceable* and *fit* to lay the Foundation of the *Sermon*. For of the many strong *Affecti- ons* which are seated in the Appetite and Heart of Man, though *none* is certainly more *Infamous*, yet (being rationally determin'd) there is not any more *Useful* than that of *Fear*. It is indeed the most *unhandsome*, (as the World now goes,) but being *well fix'd*, the most *wholesome* passion; the most *ungentlemanly* perhaps, but not the most *unchristian* Quality; And though the worst for *Execution*, yet the best for *Advise*. It was a very good saying, though of a very *ill man*, (and meant I suppose to as *ill a purpose*,) *Primus in Orbe Deos fecit Timor*. That had there been less *Fear*, there had been also less *Religion* in many Places of the World. For as *Fear* was the first *Engine* which brought in *Religion* amongst the *Heathens*; so after the mea-

sure that It departed, *Irreligion* and *Atheism* fill'd up its Room. This was That that taught the Gentiles, first to *make* their own Gods, and then to *Worship* them. They were Religious (poor Souls!) in their *own defense*, (if we may call *Superstition* by such a Name,) not out of *gratitude* to their Deities, for that they had don them any *Good*, but only out of a *Fear* that they would otherwise do them *Harm*. Hence the Heathen Theologists, (I mean their *Poets*, and their *Philosophers*,) finding the People more apt to be *driven*, than *led*, and to have easier Impressions of *Fear*, than *Hope*, thought it convenient to Catechize them, more in the *Torments* of their *Erebus*, than in the *Pleasures* of their *Elizium*. They told them of *Minos*, and *Radamanthus*, as the grim Judges of *Offenders*; of *Haggs*, and *Furies*, as *Executioners* of the *Sentence*; of such as *Ixion*, and *Prometheus*, as sad *Examples* of the *Condemn'd*. All which (saith *Diodorus*) were but *ῥήματα παιδείας*, so many *Bugs*, or *Mormo's*, to fright the People into *Morality*.

§. 2. So great an *Influence* had *Fear* on the *False Religions* of the *World*. And to discover as great an *Influx* which it had also upon the *True*, Let me lead you forth a little out of the

Forrest



*Forrest* into the Garden, wherein the very *first Precept* was fens't with *Terror*. It was not said unto the *Protoplast*, *Thou shalt surely live*, if thou eatest not; But (as a method of greater force,) *In the day that thou eatest, thou shalt surely dye*. If we look into the Bible, from the Beginning to the End, This we shall find to have been the Method of *each Person* in the *Trinity*. First of all it was the Method of *God the Father*, when he deliver'd his Law from a *Burning Mountain*, even with *Thundering and Lightning*, with *Blackness and Darknes*, with *Smoke and Tempest*, with the *sound of a Trumpet*, and the voice of words, which voice they that heard, intreated that they might not bear it, and so terrible was the sight, that *Moses* said, *I exceedingly fear and quake*. This again was the Method of *God the Son*, who said he came not to *destroy*, but *fulfil* the Law; his word is πληρῶσαι, to *fill it up*. He did endeavour to Preach his Hearers into the *High-way of Heaven*, even by setting before them the pains of *Hell*. He threatn'd them with *Weeping*, and *Gnashing of Teeth*; with a *Worm that dyeth not*, and with a *Fire that is not quenched*. We hear him saying, *It is Impossible*, (that is to say, exceeding *Hard*,) for a *Rich man*

Heb. 12. 18,  
19, 20, 21.

2 Cor. 5. 11.

1 Cor. 5. 5.

enter into the Kingdom of Heaven. He saith the way to it is streight, and the Gate Narrow, and the Travellers that find it extreamly Few. He bids us strive to enter in; and never leave striving, until we Conquer. Nay this was the Method of the Comforter, even of God the holy Ghost; who taught St. Paul to constrain his Scholars, by shewing the Terrors of the Lord. Nay to deliver them up to Satan for the Destruction of the Flesh, that their Spirits might be saved in the Day of the Lord Jesus.

§. 3. And indeed if we consider, How many poor Souls have been debauch'd in these Times, by the false Apprehensions of Christian Liberty, and Conscience, of Faith without Love, Justification without Honesty, and Repentance of Sins without Amendment; so as the stalest of those Heresies which had been brew'd in ancient Times, are freshly broach'd in our Dayes, and given for Drink to the giddy People; we cannot but wish that all our Clergy would now become Boanerges, or Sons of Thunder; at least by shewing the strict necessity of Impartial obedience unto the Gospel; that is to say, unto the Statutes or Laws of Christ; A living in Holiness, and Righteousness; in Piety, and Probity; in Godliness, and



and *Honesty* ; in the Duties of the *First*, and the *Second Table* ; *without the which* (saith the Author of the Epistle to the Hebrews) *no man living shall see the Lord.*

Heb. 12. 14.

§. 4. This (we see) is so peculiar to that *Amazing Lover of Souls*, that he does not only set *Hell before us*, and sad *Examples too behind*, but *Temporal Crosses* on *either side*. And however surrounded thus with *Terrors*, we find them *All little enough*. For first it being not the *greatness*, but the *presentness* of *Danger* which most affrights us ; He does not threaten his *Rod* only, but often *layes it upon our Backs*. And then because (like common *Mariners*) we would not *Pray*, though in a *Tempest*, were it impossible to be *drown'd*, or to suffer *Shipwrack* ; He does not Punish only at *present*, and for a *Time* ; But also *threatens* he will do it to all *Eternity*. For if after this *Life* is swallow'd up of *Immortality*, He should only have an *Heaven* for *Loyal Subjects*, and never a *Hell* for his *Rebellious* ones ; men would be readier to say, at the last period of their lives, *Let us eat and drink, for to morrow we dye*, Than *Let us fast and pray, for to morrow we shall be happy*.

§. 5. If any *Fiduciary* shall say, That  
Terrors

*Terrors* work not a *filial*, but *servile* Fear ; and rather cause an *hypocriticall* , than *Godly* sorrow ; the Answer to it is very Easy, That as Gods *severity* speaks his *Power*, and That his *Excellence* ; so many times a *servile* Fear begets a Fear of *Admiration* ; And *Admiration* is apt to end in a Fear of *Reverence* ; and *Reverence* is a *Compound*, which has *Love*, as well as *Fear*, for a chief *Ingredient*.

§. 6. And if again it shall be objected, that *John* and *James* are but *uncomfortable* Preachers, enough to *blast* a mans *Faith*, and *Thunderstrike* him into *Despair* ; I Answer to it by these degrees. First that for here and there *one* who possibly falls into *Despair*, *Thousands* rise to *Presumption*, and *Millions* lye down in carnal *Security*. Again, The *Sin* of *Despair* is not so commonly *understood*, as it is dangerously *mistaken*, and that by *some* who *Domineer* in our open *Pulpits*. There is a kind of *Despair*, which is only the effect of a *broken heart*, and the manifest sign of a *tender Conscience*. The mark of such a μεταμέλεια, as is αμεταμέλεια, a *Repentance* never to be *repented*. There have been Persons in the world, who have been so very passionately in *Love* with *God*, and so *amorous* of his *Purity*, that



that they have *hated themselves* extreemly, because they have suspected they have *not lov'd him*; And have been easily *betray'd* into such suspicion, by their *sense* of some things which are *unavoidable*, even the natural Infirmities of Flesh and Blood. Every small *Mote* in *another's* Eye hath seem'd a *Beam* in their *own*. They have look'd upon their *Sins* through a kind of *Microscope*, (for such is the *Glass* of an holy *Jealousie*;) which hath made a little *Ignorance* to look as bigg as an *Infidelity*; an *human Frailty* to seem as monstrous, as an *Apostacy from Grace*. Thence come those *Syncopes* of *Spirit*, by which they are made to cry out, with Christ Himself upon the Cross, (although 'tis quite in another sense,) *My God, my God, why hast thou forsaken me*? An evident Argument, and sign, not that *God* hath forsaken *Them*, but rather that *They* have forsaken *Sin*. So when *Peter* cry'd out (and even to that very Saviour on whom he depended for his Salvation,) *Depart from me ô Lord, for I am a sinful man,*] He drew Christ to him, by his intreating him to *Depart*; The more a *Saint* in *Christs* Eyes, for being a *Sinner* in his *own*. As there are many *silly Shepherds*, who mistake a *Repenting* for a *Despairing* Sheep;

so there is oftentimes an *Innocent*, but *silly sheep*, which mistakes his own *Weakness* for want of *Faith*. And in as much as he does not at all *Presume*, is very apt to apprehend he does not sufficiently *Believe*; whereas his *seemingness* of *Despair* is a real Argument of his *Faith*, whilst attended with an hatred of *former sins*, and fear of falling into the *like*. For whilst he thinks he *has not Faith*, he does at least *desire* to have it. And whilst he *desires*, 'tis plain he *loves it*. And because of just *nothing* there can be *no love* at all, He that *loves* must needs *believe*, that the object of his Love has a *real Being*. And if he *desires* what he *wants*, and truly loves what he *desires*, and by consequence *believes* what he truly *loves*; Then sure the sequel is unavoidable, That this *falsifying Despair* is an excellent good mark of a *True Believer*. And to *This* alone it is I would fain drive *Others*, because to *This* I would fain be *driven*. But now the *Murdering Despair* is another Thing, and often issues from the Preaching of *unconditional Reprobation*; when whosoever thinks himself of the *Hopeless Number*, is apt to hold it so *vain* a Thing to catch at an *Interest* in *Heaven*, that he resolves to enjoy his good *Things* upon the *Earth*. And



as nothing is so *daring* as a *Desperate Coward*, when he finds *no way* to obtain his *safety* by his *escape*, and thence is made by his *Despair* a most *insufferable fighter*, (from whence ariseth the common saying, That when an *Enemy* is *flying*, 'tis good to make him a *Golden Bridge*) so there is nothing more *jovial* (at least by *Intervals* and *sits*,) than the *Desperate Sinner* which now I speak off; whose *Famous Character* we meet with in the *second Chapter of Wisdom*; where the *Despairer of Immortality* in an extreemly better world, does make an hearty resolution of living merrily in *This*. This is that *desperate Despair* which is as mischievous as *Presumption*, in that it placeth the *sinner* beyond *Repentance*. And so the *objection* notwithstanding, my *Doctrine* seems to stand firm, and unremoveable, [That the *Terrors* of the *Almighty* do make up one of his choicest *Methods* for the bringing of *Sinners* to true *Repentance*.]

§. 7. Having briefly thus insisted upon the *proof* of the *Doctrine*, methinks our manifold *Experience* should save me the *Labour* of *Application*, whether we fall under a *publick*, or a *private* consideration. We must confess, as to the *publick*, That our *sins* have been as *clamo-*

*rous as those of Israel*; and God hath us'd the same *Method* for our *Amendment*. We have many years felt the effects of *War*; and now are exercised afresh with the *Fear of Scarceness*. The very *Perfection* of our Spring hath as it were been swallow'd up by a *Second Winter*. The late *Abuses* of our *Plenty* have been the *Heralds* of a *Dearth*; And the *Deluge* of our *Impieties* hath been so rebuked by that of *Waters*, That God does seem to have alter'd the course of *Nature*, as 'twere to try if we will alter our course of *Sin*. 'Tis true the *Season* began to mend, upon its very first *sense* of our *Humiliation*. And God hath only said to *Us*, as to the People in my Text, *Ideo sic faciam*, *Therefore thus will I do*. All is hetherto but a *Threat*; and *That* suspended with a *Condition*. Through the *Bowe* in the *Cloud* which was set as a *sign* betwixt God and *Us*, he is pleas'd to shoot comfort throughout our *dwellings*. But then the ground of its continuance doth stand conditionally in *This*, That we do all at this Instant *Prepare to meet Him*.

Gen. 9. 13.

§. 8. As to our *private Consideration*, perhaps there is hardly any man *here*, whom God hath not *terrefied* one way or other, and sent his *Rod* for an *Ambassador* to speak his *Will*. As either by the

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loss of a *Darling Child*, or of a most *endeared Wife*, or else by some pungent and grievous *sickness*, or by some eminent *miscarriage* in point of *Honour*, or *Estate*; or if by none of all *These*, yet at least he has been *threatned*, by the woful *Examples of other men*. (*Nam tua Res agitur, Paries cum proximus ardet.*) The *Rod* that is *brushing* but in the *Aire*, may (we cannot tell how soon) be *sharply beating* upon our *shoulders*. The very weather which now is *better*, may soon be *worse* than it was before. And though the *Immoderation of Rain* is *pass'd*, yet the *consequences* of it are still *remaining*; And the *Remembrance of the Threat* should be *present* with us. Nay since 'tis clear from that *difficult*, but *useful Text*, *Mark 9. 49.* [*πάντες σκευάζετε αὐτοὺς αὐτὰς τὰς ὀφθαλμοὺς αὐτῶν*] That we must every one be *Season'd*, with *Salt*, or *Fire*; That our *putrid Affections* must be eaten out here, or else our *Persons* *destroy'd hereafter*; (there being no medium betwixt the one and the other;) blessed be He who shall *preserve* us in *Tears of Brine*, that he may not *consume* us in *Fire of Brimstone*. We ought to *smile* on those *stripes*, which are meant to *drive* us to *Immortality*.

REV. 21. 8.

§. 9. Let us not think our selves too wise,  
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to be thus *Instructed* ; or too *old*, to be thus *Educated* ; or too *great* to be thus *Corrected*. Perhaps the *Rabbins* of our *Schools*, are in the *School* of *Jesus Christ* no more than humble *ABC darians* ; They that are *Aged* enough by *Nature*, may have hardly yet attain'd to be *Babes* in *Grace* ; And they who brandish the *Sword* of *Justice*, are themselves under *God's Lash*. And since we cannot ever enter into the *Kingdom* of *Heaven*, unless we receive it as *little Children* ; Let us therefore, as *little Children*, down on our *Knees* before our *Father*. Let us *confess* that we have *sin'd* ; Let us ask him *Forgiveness*, and promise never to do the *like*. He will not *cast away* his *Rod*, until he *see's* that we have *Kiss'd* it ; And that we can say with the *Prophet David*, *It is good for us to have been afflicted*. For whom his *Menaces* do not *better*, they accidentally make worse ; And if we *harden* our *Hearts*, we do but *weighten* his *Hand*. The shewing of which will be the work of my *Second Doctrinal Proposition*.

II.

[That *God's Severer sort of Judgments* is a *fit Remedy* for *Those*, whom his *milder Chastisements* will do no good on.]

§. I. I



§. 1. I cannot shew you this *better*, than by *Example*; nor by a *better Example*, than what *this Chapter* does here afford us. For when the *Kine of Bashan* on the *Mountains of Samaria*, (the *Schismatical Tribes* of the *People Israel*, whom God did therefore stigmatize with so disgraceful a *Periphrasis*,) had oppress'd the poor, and crush'd the needy, (*ver. 1.*) when they had greatly *transgress'd* at *Bethel*, and *multiplied Transgressions* at *Gilgal*, (*ver. 4.*) God was pleas'd to proceed against them by several *steps* and *degrees* of his *Indignation*; that if a *lesser corrolive* would not cure them, a *sharper* might. For first he sent them *cleanness of Teeth*, as his *Embassadour* or *Herald* to fetch them in. There was a *want of Bread* in all their places, which was the first part of *Famine*; And yet for all this they would not return unto the Lord, (*ver. 6.*) Next he Plagued them with a *Drowth*, that *second* part of *Famine*; Their *Sins* had made the *Heavens Brass*, and the *Earth Iron*. So that *two or three Cities* were fain to wander into one, and all to drink a little water. But yet for all this they would not Return unto the Lord, (*ver. 8.*) After this he proceeded to pour out a *Curse* upon all their *fruits*; The *fruits of their Gardens*,

Gardens, and of their Vineyards, which were suddenly blasted, and devour'd, partly by the Milderew, and partly by the Palmer-worm. And this (we know) was a third part of Famine; But notwithstanding all this, *They would not return unto the Lord,* (ver. 9.) Hereupon his Indignation waxt hot against them; For seeing the *Gastly Pale Horse* had been so utterly unsuccessful, He sent the *Red Horse* amongst them, and that in both parts of the dreadful Hieroglyphick; I mean the *War*, and the *Pestilence*. And yet for all this, *They would not return unto the Lord,* (ver. 10.) In the Fifth place therefore, when neither any of these Judgments, nor altogether, could do the work; what remained but that the *Earth* should open her Mouth, and swallow them up? or that a *Fire* sent from *Heaven* should send them hastily into *Hell*? And even of *This* they had a *Tast*, (as appears by the verse before my Text,) God overthrowing some of them, as he had *Sodom* and *Gomorrhah*; and the Rest were but respited, after the manner of a *Fire-brand* pluckt out of the *Burning*; And yet in despite of all *This*, *They would not return unto the Lord,* (ver. 11.) Sixtly and lastly, when so many Prelusive Judgments were in effect cast away on a stubborn People;



People ; when all those *Emisaries* and *Heraulds* were sent in *vain* ; when *Death* it self could not fright them, however *usher'd* and *waited on* with so grim and formidable a *Train* ; what could in reason be expected but such an Absolute *παραλῃς*, such a complete *Devastation* of *Them*, and *Theirs*, as should not leave so much as a *Præco*, (no not so much as a *Πυρρίεστ*) to carry the *Tidings* of their *Ruin* to late *Posterity* ? And even *This* is also *Threatned* in the words of my *Text*, *Ideo Tibi sic faciam*, *Therefore thus will I do unto thee* ô *Israel*.

§. 2. And as *Thus* unto *Israel*, so why not *Thus* unto *England* too, if we continue (as they did) to corrupt our selves with his *Goodness* to us ? If we make no better *Use* of our *Peace* and *Plenty*, and the other effects of a *Restauration*, than to turn our *Peace* into *Wantonness*, and our *Plenty* into *Luxury*, our *Liberty* into *Licentiousness*, and our *Strength* into *Presumption*, our *Power* into *Oppression*, and our *Dignities* into *Pride* ? Nay in as much as the *Dimensions* of our *Ingratitude*, like the *Height* and *Depth* of our *Obligations*, are far *beyond* those of the *People Israel* ; God will not only do *Thus* unto us, but more to *Us*, than unto *Israel*, unless we *timely*

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*prepare*

*prepare to meet him, and present him with the Fruits of sincere Repentance ; which, we have nothing to excuse us (when God hath don so much to us to make us fruitful,) if we do not bring forth in the greatest plenty. 'Tis true, we have often gon out to meet him ; But not with Prayers, and Tears, the only Armour of a Christian, whereby to hold out against Omnipotence, and the only Weapons to overcome it. We have rather gon out to meet him, as we commonly meet a Just Enemy ; Not to ask him forgiveness, but give him Battle. We have gon out to meet Christ, not like Them on Palm Sunday, who ran before him into Jerusalem, with Doxologies and Hosannahs to the Son of David ; But rather like his first Crucifyers, with Swords and Staves to apprehend him. And how prosperous soever we have hitherto been in our Encounters ; Though God hath many years knockt us against each other, and so oppos'd us unto our selves, as that we really became no less his Host, than his Enemies ; yet like Marcellus in the Historian, Certamen ferociter instauramus, we are as sturdy a sort of Sinners, (many of us,) as if we never yet had smarted for having sin'd. It was Phormio's saying in Thucydides, That conquer'd men are commonly*



commonly Crest-fallen, and do remit of their courage against a second Encounter, as soon as they have fatally incur'd the first. And shall we on the contrary be such a besotted kind of Warriors, as like the Indians in Valerius, (even in spite of Pythagoras his Golden Symbol,) to dare Encounter with Fire it self? (For to those that fight with him, we know our God is a Consuming fire, Heb. 12. 29.) And since there is hardly any Affliction, (no not our late immoderate Rain) but is a spark of Gods wrath; Let us not by our Impenitence presume to heighten it into a Flame. But

§. 3. Let it rather be our wisdom, from this day forewards, *Venienti occurrere* (non jam morbo quidem, sed) *Medico*. Since our Indeavours will come too late for the prevention of the Disease, Let us go meet our Physician, and stay the sharpness of the means he is preparing for our Recovery. We know not what Judgments may yet be hovering over our Heads; and perhaps our very Harvest may be as Terrible as our Spring. God will not give over the Cure, till the Disease is Desperate. For though his lesser sort of Punishments did scarce incline the Heart of Pharaoh, his last ore came it; (so far at least as to compel

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ἡσυχάζοντες αὐ-  
τῶν ἐν ἰσχύ-  
ει αἱ γυναι-  
και πρὸς τοὺς  
αὐτοὺς κλισού-  
ντες ὅμοιαι τῇ.  
Thucyd. lib. 2.  
p. 161.

Job 5. 6, 7.  
Ch. XLI.  
ver. 29.

him

him to let the People go free.) And if his *Launce* is unsuccessful, we shall be so much the surer to feel his *Caustick*. But yet behold the *Sun of Righteousness* breaking forth in this place like the *Sun of Nature*. There is not wanting matter of comfort, in the midst of those *Terrors* which have besieg'd us; Because the *sharpest* Judgments here are but the *Regia Medicamenta*, or *Magisterials* of our *Physician*; which, though by accident they may kill, are yet intended only to cure us. And this does lead me to consider the *Third Particular* in the Division,

## III.

*That God is far from delighting in his Inflictions; He does not afflict willingly, nor grieve the Children of men. For the first and chiefest end both of his Menaces and his stripes, is not to destroy the sinner, but the sin; not to slay, but to reduce the Fugitive.*

§. 1. Amongst the Reasons which may be render'd to prove the Truth of this Doctrine, This may certainly pass for one, That God is never so much in *Wrath*, as when he will not vouchsafe to strike. I remember *Spartianus* observes of *Geta*, (much what *Tacitus* of *Tiberius*) *Quod iis præcipue blandiretur quos ad Necem destinabat.*



*nab. 11.* He made so much of those persons whom he design'd for slaughter, That his *Embraces* and his *best looks* became more dreadful than all his *Frowns*. And though 'twere Impiety but to *imagine*, (what some notwithstanding have dar'd to *Preach*,) that God can *absolutely* will the eternal Ruin of his Creatures; much *less* that He can will it, when He hath *sworn* he wills it *Not*; much less yet that he can *contrive* it, by taking care for an *Impenitence* to bring it *orderly* about; Yet considering how *rarely* 'tis given to *one* and the *same* man, To sit with *Dives* at his *Table*, and to lye with *Lazarus* in *Abraham's Bosome*; To have his *Good Things* here, and hereafter too; I cannot but say of many persons whom the *World* calls *happy*, that They who have *most* of *God's Bounty*, may yet have *least* of his *Love* and *Favour*. For seeing it is *True* (what the *Scripture* saith) That *whom God loveth he chasteneth, and scourgeth every son whom he receiveth*; we may with good *Logick* infer, That *whom he chasteneth not, he doth not love*; nor *receiveth any Son whom he doth not scourge*. 'Twas very shrewdly said by *Solon*, (if we believe *Herodotus*) ὅτι πολλοὶσιν ἡσυχάζουσιν ὁ θεός, περιβήζουσιν αὐτοὺς, That the *Minions* of the *Earth* are but the \* *Sport* of *Heaven*.

Luk. 15. 25.

Heb. 12. 6.  
7, 8. and  
A&. 14. 22.

Herodot. lib. I.  
Pag. 14.

\* Prov. 1.

Heaven. God often *lends* them a kind of happiness, only to shew them he does but *lend* it. At once does *prosper* their *Branches*, and *Curse* their *Root* ; turns them *loose* into *Plenty*, as fit to be *fatted* for the *Shambles*.

§. 2. But not to spend time in this Inquiry, How hardly God's *Friends* can be the *Favorites* of the *World*, or *vice versa* ; And how by Consequence to be *pitied* those *Creatures* are, whom God Almighty in his *Wrath* permits to *wallow* in *superfluity* ; Methinks the Difference may be *This*, betwixt a *good* man *afflicted*, and an *ill* man *prosperous*, that the *first* does seem to be clearly *under* God's *Cure*, and the *second* to be *beyond* it ; That indeed a *Tormented*, but *This* a *desperate* Patient.

§. 3. It is another way of proving the Infinite *Goodness* of God's *severity*, in his willingness to *Cure* whom he vouchsafes to *Wound*, That he is pleased still to *threaten*, before he *strikes* ; whensoever he is an *Enemy*, he is *declaredly* such in his *written Word*. He is *de-*  
*claratus* (as *Aristotle* calls a *Generous Enemy*,) And though his *Love* towards his *Children* may be sometimes *conceal'd*, yet his *Anger* at their *Rebellions* is still *profest* ; and *profest* even to  
*Them*

Aristot. Eth.  
 lib. 4. cap. 8.



*Them*, whom he does *punish* with *Impunity* on this side *Hell*. Not like *Brutus* and *Cassius*, those *reserv'd* Enemies of *Cesar*, who Plotted to Murder him in secret ; But like *Pompey*, and *Cato*, those *Brave Antagonists*, who bid him *Defiance* in the *Field*. God does *tell* us when He will *Arm* himself, that we may stand upon our *Guard* by sincere *Repentance* ; and he does *shew* us where he will *strike*, that we may *look* unto our *Posture*. He *Brandishes* his *Rod*, that he may *not scourge* us ; and hangs his *Sword* over our *Eyes*, that it may *not fall* upon our *heads*. There is a *Story* of *Diogenes*, That being ask'd what he would *take* to receive a *Blow* upon his *Head*, his *Answer* was, He would *take* an *Helmet*. Now such is the *Mercy* of our *God*, that he gives us an *Helmet*, before he *strikes* ; And when at last our *Provocations* have *forc'd* his *Sword* out of his *Hand*, he is willing to *drop* it, than *throw* it down. He does not *pour* out the *Vials* of his *Displeasure* *all at once* ; but first he *dispatches* his *lesser* punishments ; and those not as *Harbingers*, to *prepare* the way for greater, but rather as *Heralds* to *prevent* them. And when those *greater* too do follow, (I mean the *Punishments* inflicted in *this* present life,) they

Luk. I. 19. 20.

τὰ κτ' ὅτι παρὶ  
ἀναγκῆς καὶ  
ὅτι χρεῖαν ἀν-  
τὼν τὰ πονη-  
ῖα ἔχουσιν, Ploti-  
nus Ennead. 2.  
lib. 3. pag. 48.

they are oftner *vsdicta*, than *τιμωρία*, (as Philosophers distinguish,) rather as *moirves* to our *Amendment*, than as *Acts* of his *Revenge*. Thus we find it to have been in the case of *Zacharie*, whose miraculous *Judgment* was a *Token* of his *Pardon*, as well as *Sin*. God indeed struck him *Dumb*, but it was that ever after he might *speak* so much the *better*, and the *Privation* of his *Language* was to *habituate* his *Faith*. Nay I dare be bold to say, (what yet I cannot without *Astonishment* at the wisdom and goodness of our *Creator*,) that *Damnation* it *self* was at first meant to *save* us, in as much as it is evident that God made *Hell*, as well for the *best* as the *worst* of men; as well for the *Terror* of the *former*, as for the *Torment* of the *later*; as well to fright all men from coming *thither*, as to punish the *Impiety* of bold and desperate *Intruders*. Much like the *merciful severity* of former *Magistrates* here in *England*, who set up *Pillaries* and *Gallowses* in publick places of the *Realm*, as well to keep men from *stealing*, as to *hang up* *Thieves* and *Robbers*; as well to *prevent*, as to *punish* wickedness. And what a fathomless *Abyss* of God's *compassion* must we esteem it, to let his *Bridewell* before our eyes, as some say *Phalaris* did



did his *Bull*, meerly to *compel* us to take his *Favours*? How *indulgent* a *Father* must He be thought, who when his *Prodigal Children* are running from him, sets a *Lyon* in their way, to *fright* them back into his *Embraces*? Nay so astonishing is the *Depth* of the *Riches* of his *Goodness*, that He converts our very *Tempter* into an *Instrument* of our *Good*. For when the *Devil* was such a *Dunce*, as to accelerate and further the *Death* of *Christ*, who was to dye the *Propitiation* for all our *sins*, and only by *Dying* to conquer *Hell*, he spent his *Malice* indeed upon our *Saviour*, but really the *mischief* was all his *Own*. So that considering how the *Death* of our blessed *Saviour* was at once a sure *passage* both to *His*, and *Our* *Glory*, It follows that when *Judas* did *kiss* his *Master*, he only *delivered* up *Christ*, but *betray'd* the *Devil*. Thus we find *St. Paul* himself making very *good* use of the *Devil's Discipline*. For as one while we have him delivering *others* up to *Satan*, and that to *this* wholesome end, That they may learn not to *Blaspheme*; so another while we meet him under the *buffeting* of *Satan* in his own person also, and that for *this* important end, That he may learn not to be *haughty*, or *highly minded*. And so the

P Devil,

τα συνβαινον  
τα υμιν εσθ-  
ηματα ος  
αγαθα πεισ-  
θηται. Barnab.  
in Epist. p. 249  
Edit. Voss.

1 Cor. 5. 4, 5.  
1 Tim. 1. 20.

2 Cor. 12. 7.

*Devil, in that case, was made Instrumental to his Salvation.*

Rom. 8. 28.

§.4. Thus we have the words verified which were written to the Christians who dwelt at Rome ; to wit, *That all things work together for good, that is, to them that love God, to them that are called according to his purpose. All that befalls us by God's Appointment, and the most things that happen by God's Permission, are strangely turn'd to our Advantage, though we are many times so stupid, as not to be able to apprehend it. First the evils of affliction are universally made to better us ; And next, by the Wisdom of God's Disposal, the evil of sin, in other men, is many times of great use to secure our Innocence. Nor have we only heard the obliging Method of God's Proceedings, but I think I may say we have felt it too. How he first of all threatens, that he may not inflict ; and how he afterwards inflicts, that he may not consume. How he mercifully endeavours to whip the Sinner into a Saint ; destroying the Beast in us, to save the Man. How his Wisdom does sometimes suffer us to be intangl'd with Temptations, that so his Goodness may deliver us, and help us out ; And that we may be able to say*  
with



with David, *Thou O Lord of very faithfulness hast caused us to be troubled.* That many times his severities are Mercies to us, will be intelligible to any, who shall but consult their own experience. I mean the experience of their lesser, in prevention of greater Punishments. As the loss of some Chattels, to save a Limb; or the loss of a Limb, to preserve the whole Body; or the loss of that Body, to save the Soul. Now if God shall deprive us of one or two Parts, of all we Have, or of all we Are, when All of Both are confiscate for our Treasons committed against his Majesty; shall we not think our selves bound to be glad, and thankful, that even so he hath been pleas'd to reprieve the rest? Admit a Friend should be falling from off a Tower, and we in the snatching of him back, should put his Arme out of joynt; would he impute his Deliverance to our unkindness, because it cost him some pain in the purchase of it? And if in our violent Career of Sin, when we are rushing as it were headlong into the bottomless Pit of Hell, God is pleas'd to pull us back with a stronger violence, (be it by Poverty, or Disgrace, by the Plague of Pestilence, or of Famine, be it by any other pungent or dreadful means,) yet let us thankfully consider, 'tis but

Psal. 119. 75.

*Quæ per insu-  
avitatem me-  
dentur, emo-  
lumento cura-  
tionis offen-  
sam sui excu-  
sant. Tertul.  
de Pœnit.  
cap. 10.*

to *snatch* us from a *Precipice*. And again let us consider, (with as much thankfulness unto God as our hearts can hold,) That if *Amendment* is the *End* of his Threats and Terrors, Then that which *frustrates* his Threats, must needs *fulfil* them. Which I proceed to shew at large in my last *Doctrinal Proposition*.

### IIII.

*Qui Pœnam  
per judicium  
destinavit,  
Idem & ve-  
niam per pœ-  
nitentiam  
spondit.  
Tertul. de  
pœnit. c.4.*

*That God desiring antecedently the timely Repentance of a Sinner, and only by way of consecution, the final destruction of the Impenitent; 'tis plain his Menaces are fulfilled by their never coming to pass; most fully satisfied and accomplish'd, not when they confound, but convert a sinner.*

§. 1. For the better *Elucidation* of what may seem a *dark Point*, and for the *prevention* of such *objections* as may be made by those men, who are either so *unconsidering* as not to think of Gods *Methods*, or so *unlearned* as not to know them, or so *prophane* as to murmur and quarrel at them; we shall do well to take notice of those *two sorts* of Menaces, which do occur to us in Scripture under *two* several *Notions*. Some we find under God's *Oath*, and others only under his *Word*. The *first* of which are *positive*, the second *suppositive*.



*positive.* The former are purposed as *Revenge*s, but the later only as *Remedies*. The *Menaces* under his *Oath* he does evermore execute; whereas Those under his *Word only* He does many times *Retract*.

§. 2. But now it being not consistent with the *simplicity* of the Almighty, that either his *Oath* or his *Retraction* should differ really from his *Will*, the Eighth Council of *Toledo* will give us the *Ground* of this *Distinction*. *Jurare Dei est, à seipso ordinata nullatenus convellere; Pœnitentia vero, eadem ordinata, cum voluerit, immutare.* When God will *Execute* his *Sentence*, he is then said to *Swear*; And when he will *alter*, or *remit* it, he is said to *Repent*. \* *God's Repentance* (saith *Tertullian*) is nothing else, but a simple *Reversing* his former *Purpose*. And his *Oath* (saith learned *Philo*) is nothing else but his *Word* exerting it self into *Effect*. So that the *Promises* and the *Threats* which are deliver'd under his *Oath*, are That indeed which was but said of the now *Antiquated* *Laws* of the *Medes* and *Persians*; *Irreversible*, and *peremptorie*, and *incapable* of a *Repeal*. I shall make them both plain by a few *Scriptural Examples*. And

§. 3. First of the *Promises* under his *Oath*,  
the

Concil. Tolet.  
8. cap. 2.

\* Pœnitentia  
Dei nihil  
aliud est, quàm  
simplex con-  
versio prioris  
sententia.  
Tertul. con-  
tra Marc.  
lib. 1. c. 24.

\* Πάντες τῷ  
Θεῷ λόγοι ὅτι  
ὅσοι βεβαίω-  
μενοι ἔργων  
ἀποτέλειματα.  
Philo Jud.  
Allegor. lib. 2.  
pag. 75.

the Prophet David gives us an Instance in the 89 Psalm, at the 34 verse, where first he positively pronounceth, *My Covenant will I not break, nor alter the thing that is gon out of my lips.* And then the reason of it follows, *I have sworn by my Holiness that I will not fail David.* Another Instance of it we have in the 7. of Deuteronomy, at the 8. verse, where God is said to love Israel more than any other Nation, even for this very reason, and this alone, because *he would make good the Oath which he had sworn unto their Fathers.*

Secondly of the Threats which God delivers under his Oath, we have a very pregnant Instance in the 95 Psalm, at the 11 verse, where speaking of the Israelites to whom the Holy Land was promis'd, saith He, *I sware in my wrath that they should not enter into my Rest.* Nor did one of them enter, excepting Caleb and Joshua, who were exempted from the Sentence, Num. 14. 30. Nay they did not enter in, though God had sworn they should enter. From whence ariseth an objection, How it can stand with God's Veracity, to Swear they shall, and they shall not. For Num. 14, 23, Surely, saith God, *they shall not see the Land which I sware unto their Fathers;* And (vers. 30.) *Doubtless ye shall not come into the Land,*



Land, concerning which I swore to make you dwell therein. First he swore they should inhabit in the Land, and yet afterwards He swore they should not see it, much less should they enter, or dwell within it. This objection seems hard, but yet the Answer is very easie, and may be rationally drawn from the same verse with the objection. For the Promise was not made to the Individuals, but to the Nation; not to the Persons, but People Israel. So as both these Oaths were most inviolately accomplished, the Negative in the Parents, and the Affirmative in their Posterity. The Negative in the Provokers, and the Affirmative in the Obedient. So that the τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, does still stand good. The Oath of God does still imply the Immutability of his Decree, Heb. 6. 17.

Heb. 3. 16.

§. 4. But for the Menaces under his Word only, the Case is different. He had much rather they should be frustrated, than severely fulfil'd upon us. And perhaps I may say with more propriety of speaking, that to frustrate such Menaces is most perfectly to fulfil them. So very signal is the Indulgence and Love of God, that he will imitate and follow his very Creatures. For no sooner can it Repent us of the evil of Sin which

Jer. 18. 11.

which we have *don*, but He as suddenly repents him of the evil of *punishment* which he *intended*. It is his own Affirmation, *Jer. 18. 8. If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them.* And again in the same Chapter, *Behold (saith God) I frame evil against you,* when straight it follows, *Return ye every one from the evil of his way.* A fit example of this we have, *2 Kings 20. 1.* where saith *Isaiah* to *Hezekiah*, (as a Message sent from God,) *Set thy House in order, for thou shalt dye, and not live.* And yet so far he is from *dying*, in the *fift* verse of that Chapter, that *There* we find tidings of his *Recovery*; yea and his *Lease of Life renewed* for *fifteen years* longer. Now the reason of it is, because such *Menaces* are *conditional*; And *conditio non impleta non obligat Fidem*. If it *Repents* us of our *sins*, God Almighty is not obliged to put such *Threats* in Execution, as were only denounced on a *supposal* of our *Impenitence*. Such was that *Threat* of God Almighty to *Abimelech*, (for unwittingly taking the *Wife* of *Abraham*,) *Behold thou art but a dead man.* But the meaning of it follows a little after, *If thou restore her not, thou shalt surely dye.* Now therefore



fore restore the man his Wife ; for he is a Prophet, and he shall pray for thee, and thou shalt live. Gen. 20. 3, 7. And now if any shall yet object, that God did earnestly threaten both Hezekiah, and Abimelech, without a Proviso, or Reserve ; I shall send him for an Answer to the Rule of Equity in Quintilian. *Quædam, etiamsi nulla legis significatione comprehensa sunt, natura tamen excipiuntur.* The very Nature of certain words, whether promising, or threatening, do so imply an exception in certain cases and suppositions, that they save the Author of them the care and labour of expression. A plain Example of which we have in the 7 Chapter of Deuteronomy, where God had forbidden his People Israel to have any Traffick or Commerce with the Neighbouring Nations. And yet if any of those Nations should submit to pay Tribute, and yield obedience to the Precepts which had been given down of old to the Sons of Noah, from that very Instant Commerce was free. The Prohibition being silent, where the Cause of it did cease. Nay 'tis so absolutely impossible that any Falshood should proceed from the Mouth of Truth, or that his words should be found light in the Ballance of the Sanctuary, that we shall find them holding

weight in our humane scales. For 'tis a Rule in our Law, *Comminationes nemini jus conferre*. And such is the Goodness of our Divine Legislator, that though he gives us a Title to any Rewards which he shall promise, yet he denies us all claim to any Punishments which he shall threaten. The reason is, because Promises are founded in *materia favorabili*, which is in Equity to be stretch'd; But Menaces on the contrary in *materia odiosa*, which by consequence is to be streightned. For 'twas exactly said by Aristotle, That as the proper vertue of the Intellect is *λογιστικόν*, so That of the Will is *δυσχερεια*. Both importing such an Equity and Equanimity in the Judge, (that is to say,) such a propensity towards the right hand of Favour, as blunts and mollifies the Edge of a Rigid Justice. Thus it ought to be in Man; But in God thus it *Is*. The Court of Heaven hath been alwayes a kind of Chancery, wherein he useth an Equiprudence in his judging of the Fact, and a gracious Equity in his passing of the Sentence.

§. 5. To conclude this part of my undertaking, and to vindicate God's Veracity from any unworthy Imputation, in the judgments of the best, and the worst of men also, (if they will



will but deal with God, as they *Themselves* would be dealt with by *humane Laws*,) There are three Cases amongst *Civilians*, wherein all obligations (whether by *promises* to *Reward*, or by *Menaces* to *Punishment*,) do cease to bind. And we shall find them all applyable to the *Doctrine* or *Thesis* we have in hand. First I say they cease to bind, *per Cessationem rationis unice*; to wit *Impenitence*. Next *per Casus emergentis Repugnantiam cum voluntate*; to wit *Repentance*. Then *per comparationem alterius legis*; to wit the law of *forgiveness* to such as sincerely do *Repent*. If God hath threaten'd us with *Destruction* upon a supposal of our *Impenitence*, (which is the *sole reason* for which he threatens,) And if our *Repentance* shall *interpose* betwixt the *Threat* and the *Execution*, (which *Repentance* is an *Emergency*, to which the *Will-of-God-to-punish* is most *Repugnant*,) Then by vertue of the *Promise* of God to men, [*That whensoever they repent, they shall not fail of his Pardon*,] he cannot possibly be obliged to put his *Threat* in *Execution*. For whatsoever may have been said to a yet-sinning People; (as once to *Nineve*,) yet such a People (like the *Ninevites*) may seasonably *break off their sins by Righteousness*, and make it just that

the Statute should void the Sentence, that is to say, that the Statute enacting Pardon to the Penitent, should void the Sentence of Destruction which was but made to unrepenting and desperate Sinners.

Mat. 13. 58.

§. 6. Now from all that hath been said of the last observable in the Text, it is obvious to gather this observation. That as the Impenitence of the Jews did work one Miracle, in that it hinder'd our blessed Saviour from working Miracles among them, which made it look like an infeebling even of Him who was Omnipotent; so Repentance can do a Miracle as great as That, even change the purpose of the Immutable; and when his Arrows are flying at us, can send them back into their Quiver. What a kind of Almightyness hath the Almighty thus indowed Repentance with? And what stratagems does he use to induce us to it? How does he fright us to this Duty, (after the manner in which we deal with our little Children,) as well by slight and empty Buggs, as by real Dangers? How does he thunder out his Threats, as so many gracious Equivocations, which with a blessed kind of Fraud are meant to beguile us into Obedience? (It is indeed a bold Metaphor, but I borrow it from St. Paul, who told his Corinthians, that being crafty, he caught them with guile.) How does

2 Cor. 12. 16.



he hold forth his *Comets* to a *sinful Nation*, very much rather to *prevent*, than *presage* his *Plagues*? How does he send out his *Thunder*, before his *Bolt*? and *affright* us with his *Lightning*, that he may not *consume* us with his *Fire*? How did he *scare* us very lately with *Gluts* of *Rain*, that he might not destroy us with *perfect Famine*? I pray contemplate on my *Text*, a little more *attently* before I leave it, and ye will find how *exactly* it is conformable to the *Time*. What *Beams* of *Mercy* may we *descry*, most sweetly *breaking forth* from a *Cloud of Justice*? How does his *Pity* in a manner give a *Counter-check* to his *wrath*? whilst he says in his *Anger*, *Thus and thus will I do*; his *Lovingkindness* interposeth, *Prepare to meet thy God* *ô Israel*. *Thus will I do*, to *destroy* the *Sin*; but *prepare to meet me*, to the end that I may not *destroy* the *sinner*. 'Tis true we read that when *Adrastes* had *kill'd* the *Son* of King *Cræsus*, *Cræsus* was so *touch'd* with that very *Murderer's Humiliation*, as at that very time to pronounce his *Pardon*. A *Temper* (ye will say) in an *Heathen Prince*, which the greatest part of *Christians* would *admire* sooner than *imitate*. But how *transcendently greater* is the *Patience* and the *Love* of our *God* to *Us*? For although

though by *continuing* in our *Impieties*, we often *Crucify* his *Son*, he is not only *inclinable* to give a *Pardon*, or a *Reprieve*, but does *invite* and *desire* us to give him *leave* too.

§. 7. If ye will take a right *Prospect* of both together, (I mean the twofold transcendency both of his *Patience* and his *Love*,) hear him *speaking* unto *Israel*, and through *Israel* unto *our selves*.

See a Description of  
God's Artillery,  
*Wisd.*  
5. 17, 18, &c.

Ezek. 22. 30.

Mich. 6. 13.

Your *Povocations*, ô *Kine of Bashan*, have fill'd my *Vials* full of *Wrath*. Behold my *Arrows* are on the *strings*, and my *Thunder-bolt* in my *hand*. I am now *riding* towards you upon the *wings* of a *whirlewind*; And as hetherto ye have found me a *quickning Light*, ye shall feel me henceforwards a *killing Fire*. But is there never a man among you who will make up the *Hedge*? who will *come before me for the Land*, that I may not *destroy it*? Is there never a *Moses* who will *stand in the Gapp*? not a *Phineas* among you to *stand up and pray*? not an *Abraham* to *plead for a Sister of Sodom*? nor a *Priest* to *weep out betwixt the Portch and the Altar*? Is there never a man of *Wisdom* to *hear my Voice*, how long and audibly soever I have been *crying unto the City*? O come and *stop me in my Carrier*.

Let



Let your *Tears disarm* me, and let your *Prayers bind* my hands. I will destroy you, But fain I would not. I am *All mighty* indeed, But I am *All-mercy* too. And though ye cannot *Resist*, ye may *Prevent* me. Because I will do thus unto thee, prepare to meet me that I may not.

§. 8. Let us imagin within our selves, that God is speaking thus to Us, as once to *Israel*. And withal let us consider, what 'twill be *ittest* for us to do. If he is coming to meet Us, as heretofore he met *Ephraim*, like a *Leopard* or a *Bear* that is bereaved of her *Whelps*; let us go out to meet Him, even as *Benhadad* met *Ahab*, even with *Sackcloth* upon our *Backs*, and with *Halters* about our *Necks*; or else (as *Hushai* met *David*,) with our *Coats rent*, and with *Earth* upon our *Heads*. If God's *Coming* be as *silent* as a *Thief in the Night*, and withal as *violent* as a *Thief in the Day*; it will be infinitely better that we meet him *half-way*, than that we expect him *within* our *Dores*. It will be best for us to *meet* him, that so his *suddenness* may not *surprize* us; And 'twil be best to *prepare*, that so his *severity* may not *oppress* us. Let us not meet him so *soon*, as not first to *prepare*; nor be so *long in preparing*, as not to *meet* him. They  
are

Hof. 13. 8.

1 Kings 20.  
32.

2Sam. 15 32.

are *Both* together in my *Text* ; and may they *Both* be together in all our *Practice*. Let us so in good Time meet our *God* with the *fruits* of sincere *Repentance*, as that our *God* in great *Mercy* may be pleased to meet us with *Grace* and *Pardon*.

And This the *God* of all *Mercy* vouchsafe unto us, both for the *Glory* of his *Name*, and for the *worthiness* of his *Son*. To whom with the *Father*, in the *Unity* of the *Spirit*, be ascribed the *Kingdom*, the *Power*, and the *Glory*, from this day forwards forevermore.

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F I N I S.



T H E  
Embassy of the Rod  
AND THE  
A U D I E N C E  
WHICH IT REQUIRES.

---

A  
S E R M O N  
P R E A C H E D  
B E F O R E T H E  
K I N G

At W H I T E H A L L,

Upon the *Wednesday* - Monthly Fast, when the  
Pestilence Decreased, but yet Continued,  
As did also the War with the *French*  
and *Dutch*, 1665.





## M I C H A 6. 9.

*Hear ye the Rod, and who hath Appointed it.*

§.1. **T**He Text ( as things stand ) should now be handl'd in such a manner, as to respect the double quality and complexion of the Time. A Time of *Thanksgiving*, and *Fasting* too. A Time of great *Comfort*, and yet of *Mourning*. A Time which placeth us in the Confine of those two Passions, which seiz'd upon the two *Maries* at the Sepulcher of our Lord ; from which they are said to have departed, *with Fear and great Joy*. Mat. 28. 8.

First 'tis matter to us of *Joy*, that after the very same measure in which our Enemies from abroad did Increase upon us, our abler Enemy here at home began to be at Peace with us. And I think I may say without a Figure, that both the *Dutch* and the *French* have one Defeat without Fighting. For, weighing well the two

Grounds whereupon the two Nations presum'd against us, The unanimity of our Countrymen corrects the Insolence of the Dutch, and the Abatement of our Pestilence does Plague the French for their Superchery.

But yet 'tis matter to us of Fear, and of Humiliation, that though the Pestilence decreases, it also continues in some degree; That whilst the Rod is removing, 'tis also hanging over our heads; And though the Furie of the Judgment is (God be thanked) well pass'd, yet the sense of its Threatnings is present with us. We know the Autumn, many times, is a pregnant season; nor can we Prophecy, This Month, what the Next may bring forth. And as the likelihood of a Victory must needs be very much allay'd by the Possibility of a Defeat; so must the Hopes of a Recovery by the great Danger of a Relaps. And seeing the Wisdom of Authority hath still appointed this Day (although a Day of no sad Tidings,) to be observ'd in all our Churches as a Day of Solemn Humiliation; let us Rejoyce with so much Trembling at the Retreat of Gods Anger, as by Prayer and Fasting to stop the way to its Return. The Text which now lies before us is very fit for this Purpose. For

§. 2. Now



§. 2. Now it was that *God's People*, the men of *Israel* and of *Judah*, after their manifold obligations to *Watch*, and *Pray*, and give *Thanks*, for their Deliverance out of *Egypt*, that *House of Bondage*, were most securely *fast asleep* in a dead *Lethargy of Sin*. A *sleep* in which they lay *snoring* with such *Indulgency* to Themselves, that all his *ordinary Calls* were too *low* to wake them. But *God* hath *two* sorts of *Voices* whereby to *rouze* us into *Repentance*. The *one* he utters by his *Prophets*, and the *other* by his *Rod*. And we have *Both* in *this* *verse*, whereof my *Text* is the *later part*. For what we call the *Lord's Voice*, in the next words before my *Text*, The *Chaldee* paraphraseth well by [*the voice of the Prophets of the Lord.*] And *This* was it he *first* us'd to the men of *Jerusalem* and *Samaria*. Nor did he *whisper* into the *Ear* of only here and there *one*, but extended it to the *hearts* and the *ears* of *all*. The *Lord's Voice* cryeth unto the *City*, that is, his *voice* by the *Prophets* is *lifted up* like a *Trumpet*, to shew the *people* their *Transgressions*, and the *House of Jacob* their *Sins*. (*Isa.* 58. 1.) But since the *Voice* by his *Prophets* is only heeded by very *few*, (that is to say, here and there by a *man of Wisdom*,) at least give ear unto the  
voice

voice which now he uttereth by his *Rod*; and look ye up unto the *band* that hath laid it on. The *Chaldee Paraphrase* on the *Persons* to whom the words are directed is most remarkable. For 'tis not only, *hear ye Tribes*; as the *Septuagint* read, and the *vulgar Latine*; nor only *hear ye the Rod*; as the *Interlineary Hebrew*. But, *here ye Princes, and Rulers, and People of the Earth*. Or (as I find it translated by Learned *Grotius*) *Audite Rex, & Proceres, & Conventus*. Which I cannot better *English*, than by *King, Lords, and Commons*. Let your *Qualities* or *Conditions* be what they will, *Audite Vos Virgam, Hear Ye the Rod*. So that the *Voice* of the *Prophets*, (in the *beginning* of the verse,) does seem to differ just as much, from the *voice* of the *Rod*, (in the *later end*,) as the *Prophecy* from the *Judgment* which is *Prophecied* of; or as the *Threat* from the *Sentence*, and some *degree* of *Execution*; or as the *Preaching* from the *Text* which is *Preached* on.

§. 3. This is therefore God's *Method* for the calling of *Sinners* unto *Repentance*. The publick *Preachers* of his *Word* do first give *warning*. Then the truly wise in heart do *fear* and *tremble* at the *Word* *Preach'd*. Yet the *foolish* and in-  
conside-



considerate, (who are the *most* of Mankind) being deaf to that *Word*, and not afraid of that *Warning*, The *Rod* comes in with its *Sermon*, or *excitation* to *Repentance*, and *All* are conjured to *hearken* to it.

This (considering how the words are made obscure by an *Elipsis*, which the most *Critical Commentators* have several *Methods* of *filling up*) I do conceive to be the *plainest* and most *satisfactory* scope of the words in Hand. *The Lords Voice cryeth unto the City, and the man of wisdom shall see thy Name.*

*Hear ye the Rod, and who hath appointed it.*

§. 4. The Text in the *General*, or in the *Great*, does present us with an *Embassy* from *Heaven* to *Earth*; which being taken in the *Retail*, doth spread it self into these Particulars.

First the *Embassadour* here *employ'd*; and that is expressed to be the *Rod*.

Secondly the *People* to whom *directed*; And These are *imply'd* in the Pronoun *Ye*. *My Israel*, my *Chosen*, the peculiar *Lot* of mine *Inheritance*, *Audite Vos, hear Ye.*

Thirdly the *Audience*, or *Attention*, which is to be given to the *Embassadour*; *Audite, Hear.*

Last

Last of all we have the *Potentate* from whom the *Embassadour* is *dispatch'd*, described clearly by the *Periphrasis* of [Him who hath appointed it.]

The *first* and *second* of these particulars will be best capable of Discourse, not *severally* handled, but in *conjunction*. For the close Application of the *Embassadour* to the *People*, the *Rod* to *Israel*, will very seasonably afford us this *Doctrinal Proposition*.

That God Almighty is so far from conniving at, or not seeing Sin in his Children, (though the Tempter in these Times hath taught a great number of men to flatter themselves into Destruction by this Opinion,) that he hates, and will punish it much more in Them, than in Those that are Strangers, and Aliens to him.

§. 1. Which to the end I may evince in the clearest Method that I can use, I shall first of all observe out of *Aulus Gellius*, (what He himself does observe out of *Plato's Gorgias*,) That there are three distinct ends for which Offenders are to be punish'd. Whereof the first is *εὐπαιδεία*, for the Amendment of Offenders. The second *εὐεργεσία*, for the Benefit of such as are Lookers-on. The third *εὐνομία*, for the Party's Satisfaction.

*Aul. Gell. l. 6.  
c. 14. p. 224.*



*faction* who is *Offended*. And if we look on all *Three*, as they are applicable to *God*, in his laying on of *stripes* on the *sons of Men*; whether the *End* of his *Inflictions* is to *redeem us* from our *Iniquities*, or to *fright Lookers-on* from daring to do as we have don, or to make some *Amends* to his *injur'd Goodness*; we shall find him ever *Just*, after the measure that he is *Merciful*. And as he is *kinder* by much to the *little Flock*, which he hath tenderly *Pent up* in his rich *Inclosure*, than to the *numerous Herd* which are turn'd out into the *Common*, so is he *rigider* to the *Sheep* that rudely *break out* of the *Fold*, than to the *Swine* or the *Goats* that were *never in it*. For the better evidencing of which, let us consider his *Rod of Justice* with its *three final Causes*, and mark how fitly it tends to *each*.

§. 2. First I say the *Rod of God* is *ῥαβδος ἰατρικῆς* (as *Plutarch* calls it,) the *Med'cin*, or means of *Cure*, unto the *Souls* of such men as are *sick of Sin*. So much the *Med'cin*, that *Plato* will allow it *no other end*; and *Lucius Seneca* looks upon it, as a *Thing* that can be useful for *nothing else*. *Nemo prudens punit, quia peccatur, sed ne peccetur*. We are not punished (saith he) because we have *already* *sin'd*, but only to the

*Seneca de*  
*Irâ. l. i. c. 16.*  
*p. 406.*

S

end

end we may sin *no more*. And his Reason is as plausible as the matter will bear. *Revocari praterita non possunt, futura prohibentur*. Whatsoever is past, is past all Remedy; And an evil of Sin already don, no evil of Punishment can have the power to *undo*. But what is future, and yet to come, may be anticipated at present; and though we cannot retrieve yesterday, we may wisely provide against the morrow. Nay the sharpest of Remedies is so desirable, where continuance in Sin is the Disease, that when the Patient cannot be cur'd, 'tis a kind of a Favour, to cut him off. *Interdum ut pereant, interest pereuntium*. Even Destruction it self is many times very Medicinal. And many thousands had been undon, if they had not perish'd. Sure I am that St. Paul was of this opinion, when he deliver'd men up to Satan for the Destruction of the Flesh, that their Spirits might be saved in the Day of the Lord Jesus. And reflecting upon the words which were spoken by Christ of his own Betrayer, Good it were for that man that he had never been born; we may infer, with good Logick, It had been good for that man, to have liv'd very little beyond his Birth. For when the Devil shall give a Visit to such an Impenitent on his Death bed, his wish will unavoidably

ὑπολόγηται με-  
τ' ἡδίστον ἀρε-  
τόν. ὁ δὲ  
ἡλιόδωρος. *Helio-  
dor. lib. i.*

1 Cor. 5. 5.

Mar. 14. 21.

ψυχὴ μὴ σωθή-  
σθαι τὸ κατὰ θεὸν  
ἀσώτως, ἐκ οὗ  
δὲ ἀνάσσει ὁ  
αἰὶν καὶ οὐκ ἔστι  
αἰὶν. ἡ Ζωὴ.  
*Plotinus Enn.  
l. i. 7. p. 62.*



voidably be *one* of these *two*, That he had *led* his *life* better, or sooner dyed. So clear a Truth as *this* the very Heathens could discern by the light of Nature. Not Plotinus only the Platonist, but Alexis the Comædian.

Alexis in  
μειζωτέρῳ.

Τὸ μὴ γαίῳδ' ὑπὲρ κρείττον' ἐστ' ἀέθ,  
'Επὶ τὸ γένεσθαι, ὡς τέχνης' ἔχει τίλῳ.

That is, the *first* Degree of Happiness, is not at all to receive a life; And the next, is to leave it *early*.

§. 3. To make my meaning more plain by a familiar Illustration; Admit the *Arm* or the *Legg* of any mans body is gangren'd, we do not say it is the *Cruelty*, but the *Skill* of the *Chirurg* to cut it off. And if the *Patient* being angry shall *expostulate* with the *Artist* in such a Case, or demand by what *Authority* he does such things, St. Chrysostom tells him he may Answer, ἡ τέχνη ᾧ βλάπτει, καὶ ἡ νόσος ἡ αἰτία. Dost thou ask me, honest friend, why I cut thee off a Limb? That which gave me this *Authority* was my *Art*, and thy *Disease*. My *Art* inform'd me 'twas to be *don*, and thy *Disease* bid me do it.

Crysoft. ad 2.  
Cor. 7. 13.

Cuncta prius  
tentanda, sed  
inmedicabile  
vulnus Ense  
recidendum  
est, ne pars  
sincera trahatur.

*Crudelem Medicum Intemperans Æger facit.*

*Apul. de Phil.  
lof. l. 3. p. 48.  
49.*

*Si nequitia  
miseros facit,  
miserior sit  
necesse est diu-  
turnior nequā,  
quos infelici-  
simos esse judi-  
carem, si non  
eorum maliti-  
am saltem  
mors extrema  
finiret. Boeth.  
de Cons. Phi-  
lof. l. 4. p. 150*

*Mali cum  
Supplicio ca-  
rent, inest eis  
aliquid alie-  
rius mali, ipsa  
Impunitas.  
-- Multo igitur  
infeliciores  
sunt Improbi  
injustā impu-  
nitate donati,  
quā iustā  
ulione puniti.  
Id. ib. p. 152.*

And then considering how much the *Soul* is more preferable to the *Body*, than the *Body* can be to a single *Member*, I cannot choose but assent to that Platonick Aphorism in *Apuleius*, *Gravius & acerbius est omni supplicio, si noxio impunitas deferatur*; that to the wicked, in this world, the greatest Punishment is Impunity. For Remedy being by Nature very much better than Disease, and so a desperate Remedy than a desperate Disease, it must necessarily follow, that to a sinner who is Incorrigible, Death it self becomes a Curtesy. The reason is, because it renders him less unhappy, than he would otherwise have been. For that even in Hell there is Room for Curtesy, is just as clear as that the greater infer's the lesser Damnation, Mat. 23. 14. And as one Star differs from another Star in Glory; so in the Territories of Darkness, we are told of a difference between the Sodomites and the Jews, Mat. 11. 23, 24. and so we read of great difference between the punishments inflicted on several Servants; some whereof shall be beaten with many stripes, and some in comparison with but a few. Luk. 12. 48. Now they who know what it is, for the unjust to be reserv'd unto the Day of Judgment to be punished, (2 Pet. 2, 9,) will soon confess



fess it to be a *Truth* which is asserted by *Boetius*,  
 (however an *Infidel* may be so dull as to be-  
 lieve it a *Contradiction*,) That wicked men are  
 Then plagu'd with the more grievous kinds of pu-  
 nishment, when they are thought by standers-by to  
 escape unpunish'd. And clear it is that That  
 Tradition of the wandering *Cartophilus*, who had  
 been *Janitor* (saith *Cluver*) to *Pontius Pilate*,  
 (whether *Truth*, or *Fiction*,) does shew a good  
 part of *Christendom* to have been strongly of  
 this Opinion. For it seems they could not in-  
 vent a severer Punishment to the *Jew*, for his  
 having contumeliously struck our Saviour, as he  
 was going from *Pilate's House* unto the *Place of*  
*Execution*, than that our Saviour should condemn  
 him to an *Immortality* upon *Earth*; to wander  
 up and down in several parts of this world,  
 heaping up wrath against the day of wrath, and then  
 only to fall, when all the world must rise again.  
 And if 'tis so in good earnest, as it hath hetherto  
 been contended, That previous Punishments are  
 conducing to the *Amendment* of a Sinner, and  
 conducing in such a measure, that even *De-*  
*struction* is for his *Interest*, when past Amend-  
 ment; sure God will not withhold it from the  
 unworthiest Subjects of his Dominion, much less  
 from

Cui sententiae  
 consequens est,  
 ut tum de-  
 mum gravio-  
 ribus supplici-  
 is urgantur,  
 cum impuniti,  
 esse creduntur.  
 Id. ib. p. 153.

Cluverius in  
 Rudolpho Se-  
 cundo ad an.  
 1600. p. 759.  
 760.

from *Them* who are the *Children* of his *Houſhold*. If *Pharaoh* the *Drudge* be once admitted under his *Cure*, ſure *Joſeph* the *Darling* ſhall much more be ſo. For the *fiſt* and *chiefeſt end* of our being ſo judged as to be chaſten'd in the world, is *ἵνα μὴ κατακριθῶμεν*, that we may not ſo be judged as to be damned with the world. 1 *Cor.* 12. 32. And therefore ye that pretend to be none of their number, who by being uncorrected are known to be *Baſtards* rather than *Sons*, (*Heb.* 12. 8.) *Audite Vos Virgam, Hear Ye the Rod.*

§. 4. The *Second End* of Punishment is *εἰς παιδείαν*, for the Benefit of ſuch as are *Lookers-on*. And it tends to their Benefit in two reſpects. *Fiſt* by removing an *Example* of *Sin*, which might otherwiſe make them worſe, and next by ſhewing one of *Punishment*, which hath an *Aptitude* at leaſt to make them better.

§. 5. For the *fiſt* of theſe two there is very great *Reason*. Becauſe your *Exemplary Sinners* are ſuch a *publick* ſort of *Miſchiet*s, ſuch *Epidemical Diſeaſes*, that *Seneca* looks upon them as on *Venemous Beaſts*, and profeſſeth he would deſtroy them with the ſame temper of mind, where-



wherewith he would *chop off a Vipers Head* ; left by permitting them to *live*, and to fill the *Aire* with their *poison*, they should happen to be *contagious* to all that *neighbour* within their *stench*. So that *Seneca* (it seems) was a kind of a *Zelot*, though not a *Jew* ; and *spake* at the rate at which *Phineas* acted ; who finding *Zimri* and *Cosbi* in their openfac'd *Villany*, *dispatch'd* them *both* in as great *hast*, as a man would have us'd to a *couple* of *Serpents*. And indeed he had reason for what he did. For as the *rational* kind of *Viper* is more *malignant* than any other, so of that sort too the most *destructive* is the *religious* ; (such I mean that are *reckoned* such, by their putting on *Godliness* for a *Disguise*.) There are no such *false fires* for the leading of *Passengers* out of their way, as the reputed *People of God* when they once turn *straglers*. For as their *good Conversation* is the *Decoy* of *Heaven*, and brings in *Profelites* to *God* ; so their *scandalous* example is the *Pandar* to *Hell*, and makes *Clients* for the *Devil*. If the *People of God* refuse the *Love of the Truth*, how shall the *Heathens* then embrace it, to whom it is but *seldom*, if *sometimes* offer'd ? If *Judah* her self become an *Harlot*, *Babylon* is confirmed in all her *Whoredoms*. And  
if

2 Thef. 2. 10.

1 Kings 18.  
21. &c.

*Æstimari de'  
Cultoribus suis  
poteſt ille qui  
colitur. Quo-  
modo enim  
bonus Magiſter  
eſt, cujus tam  
malos vide-  
mus eſſe Diſ-  
cipulos ? Sal-  
vian. de Gu-  
bern. Dei. l. 4.*

Deut. 7. 6.

if *Israel* worship a *Calſ*, how ſhall *Egypt* not be *Idolatrous*? when there ariſeth a *Diſpute* betwixt the *Jews* and the *Gentiles*, (as once betwixt *Elijah*, and the *Prophets* of *Baal*,) whoſe *God* is the trueſt, and ſo the fitteſt to be adored; The *Jews* have need to prove *Theirs*, as well by the *Sanctity* of their *Lives*, as by the *ſtrangeness* of their *Miracles*. Elſe the *Gentiles* will conclude them, not to have the truer *Prophets*, but the ſkilfuller *Magicians*. And all their *ſignes* which are drawn from *Heaven*, will paſs but for *Sorcery* fetch't up from *Hell*. *David* laid ſo great a *ſtreſs* upon this one conſideration, that when an *evil Example* was ſhewn in *Israel*, it was his *fiſt* and *greateſt* *Care* to have the matter kept *ſecret* from thoſe *without*, 2 Sam. 1. 20. knowing well that the *Example* of a *ſcandalous Israel*, would ſoon redound to the *diſcredit* of *Him* that had *owned* them for his *People*; And that it is the uſual *Cuſtome* of the *giddily-unjuſt* and *cenſorious* world, to paſs their *Judgment* upon the *Maſter*, by the *Behaviour* of his *Servants*; to make an eſtimate of the *Father*, by the *Breeding* of his *Children*; and ſo to meaſure the *God* too, by the *practice* of his *Votaries*.

§. 6. Now



§. 6. Now since *Experience* it self, as well as *Scripture*, doth serve to prove it a *disgrace* to the *Truth* of God, for the *Professors* of the *Truth* to hold the *Truth* in *unrighteousness*; Can we imagine it to be *likely*, that God will *harden* the *Pagans* Hearts by the prosperous example of *Israels Sin*? no, he will *mollifie* them rather by the publick Example of their *Correction*, (which is the *second* of those *Respects*, in which the punishment of Offenders is for the *Benefit* of such as are *lookers on*.) So he once tells them by the Prophet *Ezekiel*, (*chap. 5. vers. 7. & 8.*) That he will punish them in the sight of all the Nations round about. Nay so he tells them in one Chapter no less than 4 or 5 times, (it is the 39. of the same *Ezekiel*,) I will not let them pollute my Name any more, and the Heathen shall know that I am the Lord. (*ver. 7, 21, 24,*) And again, (*ver. 26, 27, 28,*) They shall bear their shame, and be led into Captivity among the Heathen, that God may be sanctified in them in the sight of many Nations. And why is all this, but that their *Sufferings* for sin may be as *Exemplary* and *publick*, as their *Sins* for which they suffer? God will be very far from giving a just occasion, of his being ill thought of amongst the Heathen; They shall be far from  
T finding

Zack. 11. 2.

1 Pet. 4. 17.

Deut. 17. 13.

finding Him to be a *Sanctuary* for sinners, remaining *such*. When *Israel* will not hear, they shall feel his *Rod*; and the *Rod* shall be so laid on, that even *Edom* and *Thilistia* shall hear its *Voice*. And the *Voice* of this *Rod* shall be like that of the Prophet *Zachary*. *Howl Firr Tree, for the Cedar is faln; howl O ye Oaks of Bashan, for the Forest of Vintage is cut down.* The *Voice* of this *Rod* shall be heard in *Babylon*; and it shall make the same *Inference*, which *St. Peter* did when he was there. If *Judgment* begin at the *House of God*, what shall their end be who are not obedient unto the *Gospel*? I will shut up this point with that of *Salvian*. *Deus partim gladio, partim exemplo corrigit, ut omnibus simul & coer-cendo censuram & indulgendo pietatem probaret.* God does partly punish by stripes, and partly by *Example*, (that is, partly by the stroke, and partly by the voice of his Fatherly Rod,) that at once he may testify to the world, as well his *Justice*, by the one; as by the other, his *Longanimity*. This is said by God in Scripture to be a great end of Punishment, *That all the People may hear, and fear, and do no more presumptuously.* And therefore Ye that have been hetherto the greatest strangers to *Affliction*, by the *Injoyments* of



of your *Peace* in a Time of *War*, and of abundance of *Plenty* in Times of *want*, and now of *bodily health* in a Time of *sickness*; who seem to look as *unconcern'dly* on the *miseries* of your *Brethren*, as if yourselves had an *exemption* from all *Adversity*, and were seated above the *level* of all *God's Arrows*; *Audite Vos Virgam*, hear *TE* the *Rod*.

§. 7. The *Third End* of Punishment is εις ἐκδίκησιν for *Revenge*; that is, (as *Aristotle* interprets it) to repair the *honour*, and to satisfy the *Justice* of that *Authority*, which the *Transgressions* of a *Sinner* appear so highly to have *offended*. And in this respect also, as *God* is *just* to all in *general*, so to his *People* in *particular* he is *severest*. He is very *much* offended with the *Adulteries* of the *Harlot*, but *more* with the *Whoredoms* of an *obliged Spouse*. If the *Doves* which have an *house* on purpose erected for their *Reception*, shall fly away from that *House*, to be *Birds of Prey*, they deserve by so much a *greater* punishment, than *Crowes* and *Harpies*, by how much the *more* they were *cared for*, and with a *more peculiar Providence*. So by the same proportion of *Justice*, *God* will much sooner

τὸ ποιεῖν  
ψεγά, ἢ α  
ἀποπλῆξαι.  
*Arist. Rhet.*  
l. 1. c. 10.

Isa. 10. 5.

scourge the *Flocks* of *Joseph* for their wandrings, than the *Kine* of *Bashan*, because there is much a richer feeding in the *Plains* of *Jordan*, than on the *Mountains* of *Samaria*. Now he whips them with *Babylon*, That \* *Rod* of his *Anger*. Anon he beats them with *Ægypt*, That \* *Staff* of his *Indignation*. And if That will not serve, he hews them down at last with *Rome*, which we may call (by good *Analogie*) the *Axe* or *Hatchet* of his *Fury*.

§. 8. And if now after the *Jews*, the *People* of *God* under the *Law*, we reflect upon *our selves*, who are his *People* under the *Gospel*, observing *whether* we have been falling, as well as *from whence*, (from the most *Christian*, the most *Reform'd*, and the most *Disciplin'd* sort of *People*, to the most *barbarous*, the most *profane*, and I wish I may not say, the most *disorder'd* in all the world,) we shall find this difference betwixt the *Heathens* and *our selves*, That *They* indeed are a *diseas'd* *People*, but *we* commonly a *relaps't* one. *They* indeed do *disavow* the Lord *Jesus* in their *words*, But *we* *deny* him in our *works*. *They* indeed do not receive the *Love* of the *Truth*, But *we* *refuse* it. *They* indeed are

Errone-



*Erroneous* in a very deep measure, but (which is infinitely worse) how many amongst *Us* are grown *Heretical*? In so much that whilst *They* do only want a *Physician*, the generality of *us* do stand in need of an *Executioner*. And now, to compare our selves with some of our *Fellow-Christians*, (those I mean in the *Church of Rome*,) whilst *their Church* is called the *Whore of Babylon*, do not they call *ours* the *Whore of Babel*, though not with any *Truth*, yet with some *Plausibility*? there being a *Babel* in our *Nation*, though not in our *Church*? and many parts of this *Nation* being become so much the *fouler*, (I will not say *for having been*, but) since the time of her *being swept*, that for one *Devil of Popery* She hath been *dispossessed of*, She may be thought (by the *Care of Rome*) to have given entrance unto *seven*. It is therefore (as it proves) our unhappy Priviledge of having once drawn neerer, not only to the *Mercy*, but to the *Holiness* of God, than *other Nations*, that God is the readier now in *Justice* to stand the farther off from *us*. And if by a seasonable *Repentance*, we do not recover our *first Approaches*, 'twill be as tolerable for *Rome* in the last great Day, as for *Us* of *this Nation*. And so (on a Parallel supposition)

sition) it will be somewhat more tolerable for Jerusalem, than for Rome; for Ægypt, than for Jerusalem; for Babylon, than for Ægypt; for Scythia, than for Babylon; and for the wild Salvages, than for them all.

§.9. Ye will consent the more readily to what I say, by considering those words of our blessed Saviour, *Luk. 10. 15. And thou Capernaum which art exalted to Heaven, shalt be thrust down to Hell. Therefore to Hell, because from Heaven. For the higher any one is, by so much greater must be his Fall. When the Eagle in the Apologue caught up the Shell-Fish it to the Clouds, it was to break it the more infallibly by letting it fall upon the Stones. And though indeed the God of Heaven never takes any into his favour, to the end he may give them the greater Fall; yet when such will needs fall from their highest Station, they must needs be the unlikelier to rise again. They being so broken by their Fall from so high a Pitch, that hardly any thing can joynt them, or make them whole. For, in our Saviour's own phrase, They will be grinded to Powder. And 'tis obvious to infer from those other words of Christ, Sin no more, least a worse thing come*  
unto

Heb. 5. 4, 5, 6.

Mat. 21. 44.



unto thee, (Joh. 5, 14,) That God will punish Malefactors, as well in regard of the *Benefits* they have received, as for the *Sins* they have committed. And therefore ye that make it your Boast, That ye are *Members of a Christian Reformed Church*, not the *Children of Hagar*, which is *Mount Sinai*, and which gendreth to *Bondage*, but of *Jerusalem which is above*, and therefore *Children of the Promise*, whereby ye have the priviledge to call him *Father*, who by *Them* that are without, is to be look't upon only as a *Creator*, and a *Judge*; And by your being more obliged than other men, are grown by so much the more accountable; *Audite Vos Virgam, Hear Ye the Rod.*

Confer John  
5, 14. cum  
2 Pet. 2. 20,  
21.

Gal. 4. 24,  
25, 26.

§. 10. But (Lord) how many have we known, in these last and worst times, who (like Hiel the Bethelite in the Building of Jericho) have laid the *Foundation* of their Greatness in their *First-born*, and set up its *Gates* in their younger *Children*, and yet have been deaf as any Adders, to the *Voice of God's Rod* in so clear a Case? Unto how many of our new *Builders*, who have cemented their *Walls* with the price of *Bloud*, and have set their *Nest on high*, (with a presumption to be deliver'd from the *Power of Evil*,) hath the

1 King. 16. ult.

Jer. 8. 6.

the well-instructed Stone cry'd out of the Wall, and the Beam out of the Timber made answer to it, who yet have stop't their Eyes and Ears against the Messages of the Rod that hath spoken to them? *I hearkened and heard*, (said God heretofore of his People Israel,) *but no man repented him of his wickedness, saying, what have I don? every one turned to his Course, as the horse rusheth into the Battle.* And we do commonly so resemble that senseless People, (as to the Callousness of our hearts, and inconsiderateness of mind,) that whensoever God dispatches any Embassador of his Displeasure, although he speaks so loud, that it is hard not to hear him, yet we commonly care so little, as that we seldom or never give ear unto him. Or if perhaps we are attentive to the Voice of Gods Rod, yet we are deaf to the Message on which it comes. Whereas the Audience and Attention which God requires, is rather meant of the second, than of the first of these two. We are not to hearken how it sounds only, but to consider what it says too. Every lash of Gods Rod should make us reflect upon a sin. And as Joseph's false Brethren, when they were brought into Distress, did straight rest it on that Distress into which they had brought their

Brother



Brother Joseph; so if at any time we are groaning under the Miseries of a War, we should examine how many ways we abus'd our Peace. If at any time we are brought into some great Degree of Penurie, we should consider if we have not abus'd our Plenty. And if at any time (as of late) we fall into Times of general sickness, we should reflect on those Sins which have been the great Abuses, and so the Forfeitures of our health. Might I ground a conjecture touching the Message or the Cause of our present Rod, from the words of three Prophets, <sup>a</sup> Habakkuk, <sup>b</sup> Nahum, and <sup>d</sup> Ezekiel, I should be prompted to consider, how many Houses in the late Times have been built with Blood. And Blood we know hath a Voice; yea, and such a Voice too, as <sup>c</sup> cries to Heaven for Revenge. And being the loudest of Cryers, 'tis soonest heard. But yet the lover of Souls, who is a God ready to Pardon, in the midst of his Judgments remembreth Mercy. From whence it is, the Lords Voice does cry aloud unto the City, that the Voice of the City may cry as loud unto the Lord; and that the Voice of mens Tears may even drown that of Blood, as the louder Stentor. Certainly nothing but Repentance will be able to cry up those hovering Judgments, which our Na-

Gen. 42. 21.

<sup>a</sup> 2, 12.

<sup>b</sup> 3, 1.

<sup>d</sup> 24, 9.

<sup>c</sup> Gen. 4. 10.

tional Sins have been *calling down*. Nor can any *other Repentance* cry *louder* unto God than our *Sins* have don, but that which brings forth *Amendment*, and change of life. And this does lead me to the *Audience* which God would have given to his *Embassadour*, the third particular in the *Division*, and next in order to be consider'd,

*Audite Virgam,*  
H E A R ye the Rod.

§. 1. Hear the sound of God's Rod, and hear the *sense*, or *signification*. For as the *Voice* of his Rod is *double*, to wit the *lashing of the Aire*, and the *beating upon our shoulders*; the former, when he *threatens*, and *only threatens* to inflict it, the later, when he *proceeds* to put his *Threats* into *Execution*; so the *Message* which it brings us is *double* too; for 'tis *expostulatory* in part, as when it *chides* us for our *Sins*; and in part it is *exhortatory*, as when it *presses* us to *Repentance*. Such is the admirable contrivance and disposition of Gods *Inflictions*, that they commonly speak his *Mercy* at the same instant with his *Justice*. As if it were not sufficient that his *Ballance* is equal, and that he puts *Punishment* into one *Scale*, as we *Offences* into the other; He



He makes the *Punishment* many times to have such a *similitude* with the *Sin*, as that the Patient may see his *Malady* in the Nature of the *Means* which are meant for *Cure*. Thus in that famous Controversy 'twixt *God* and *Sodom*, we may observe an *Analogie* as well of *Likeness*, as of *Proportion*; for besides that his *Judgment* was just as *general* as their *Sin*, and only a *Lot* exempted from the *one*, who only was guiltless of the *other*; they were *appositely* burnt with *Fire* of *Brimstone*, as before they had been with the *Fire* of *Lust*. And as their *Lust* was *contrenatural*, although from *Hell*; so likewise was their *Fire*, because from *Heaven*. Thus when *Corah* and his *Confederates* (the very first *Levellers* we ever read of) had widely open'd *Their* Mouths against *Moses* and *Aaron*, straight the *Earth*, by way of *Talio*, open'd *hers* against *Them*. No sooner were their *Throats* become open *Sepulchers* for the Burying of their *King* and their *Priest* alive, but straight it follows in the Text, that *they* were *swallowed up quick*. And thus as *Josephs* cruel *Brethren* would not hearken to His Request, when he besought them in the anguish and in the bitterness of his *Soul*; so for three *dayes* together He would not hearken unto

μαδὶματα,  
μαδὶματα,

Gen. 42. 21.  
vers. 17.

*Theirs*, when in the bitterness of their Souls they had sought it of him. And so, as *Dives* denied *Lazarus* a Crum of bread to stay his hunger, he was denyed by the same *Lazarus* a drop of water to cool his Thong. But we need not go further to find out Instances of the Harmony, betwixt the Punishment of Sin, and the Sin it self, than to the words of the Commission with which the Rod was here sent to the men of *Israel*. The Lords voice cryeth unto the City. And first it crys for Attention, *hear Te the Rod*. Next it cryes as an Herauld, that is, it Proclaims the Sin and Punishment of the People. Are there yet the Treasures of wickedness, and the scant measure that is abominable? There's their Sin. Then follows the Punishment, (vers. 14.) *Thou shalt eat, but not be satisfied*. Again the Rod of God saith, (vers. 12.) *The rich men thereof are full of Violence*. Whereupon it denounceth, (vers. 15.) *Thou shalt sow, but thou shalt not reap; thou shalt tread the Olives, but not anoint thy self with Oyle*. Nor is there any thing more equal, than that wicked men should suffer the hainous things that they have don; that the covetous Oppressor should be Plagu'd with Penurie; and that They who have grinded the very faces of the

poor,



poor, should finally be famish'd for want of Bread.

§. 2. But let us divert our thoughts a while, from the Times of the Text to these we live in. For God hath sent such an *Embassadour* unto Us of this Nation, as heretofore to the People Israel. And it is now a great while, since our *Guilt*s have risen up into a Rod of wickedness. I mean the Rod of Gods *Anger*, by which our wickedness is corrected. It being more than twenty years, (and with but little *Respiration*) since his Rod has been speaking to us in several *Dialects* of severity. First of all it spake to us by *Drums*, and *Trumpets*, and by as many wide *Mouths*, as the *Sword* had made wounds in our English Nation; by lying *Prophets* in the Church, by prosperous *Rebels* in the State, by loss of honour, and of Religion, by *Sacrilege*, and *Regicide*, and other execrable effects of a *Civil War*. From which we have not yet enjoy'd more than a five years *Respiration*, when our *Unthankfulness* for That hath betrayed us to a greater and sadder Judgment. For so notable is the difference betwixt our War heretofore, and our *Pestilence* of late, That the former might be called a Rod of *Chastisement*, whereas the later began to look like a *Beesom* of Destruction. That Cor-  
rected

Ezeck. 5. 11.

rested our Nation, but this did threaten to sweep it away. In a very long War there may be very few Battles ; But the Pestilence is an Enemy so very skilful to destroy, as that it makes both a nightly and daily Slaughter. It hath slain many more Thousands within the compass of a few months, than our War was found to do in as many years. Just so it was with the famous Pestilence in Thucydides. More Athenians were taken off by that invisible Arrow in a few dayes, than by all the great Armies of the Peloponnesians in diverse years. Invisible I call it, because it walketh in Darkness, and even at that very time when it destroys at noon Day. (Psal. 91, 6.) And 'tis fitly call'd an \* Arrow, as well for the swiftness, as sharpness of it. For how swiftly did it fly (in Thucydides his Time) from Ethiopia into Egypt, from thence to Libya, from thence to Persia, from thence to Athens ? And how like an Arrow did it fly, (to give an Instance in our own,) as from Amsterdam to London, so presently from thence into divers Countries ? Nor did the swiftness of this Arrow exceed the sharpness of it at Athens. Where having kill'd up the Physicians, it bred a general neglect of all Indevours of Recovery. It made them weary of their

Devo-

Thucyd. l. 2.  
p. 129. ad p.  
134.

Ἰσχυάτο δὲ τὸ  
μὴ πρῶτον ἐξ  
αιθιοπίας, &c.  
Ib. p. 129.

\* Psal. 91. 5.

αὐτοὶ διατρέ-  
μαλιστα ἔθνη-  
σκον --- ὅτε  
ἀλλήλων θανα-  
τοῖα τέχνη  
ἰδίμια πάντα  
ἀναφελήν ἦν.  
τελευτῶντες τε  
αὐτὸν ἀπέση-  
σαν, ὥστε τῷ  
κακῷ νικῶ-  
μεν. Ib. p. 129.



Devotions, which at first they had imploy'd as the means of Cure. And, pushed on by their Impatience, to a \* contempt of things Sacred, as well as secular, they grew elaborately Voluptuous in the injoying the goods they had, because they knew not how soon they might loose or leave them. None would enter on any work, as lo-king to dye ere they could end it. Nor did they fear any Breach of Law, as not believing they could live to be punish't for it. Again this Arrow is so noysome, as well as sharp, (and therefore fitly call'd by David the noysome Pestilence, Psal. 91, 3,) that it does many times kill with the Breath of life. Nay (which is much worse than killing,) it makes a man to be forsaken by the Wife of his Bosom, and even abhor'd by his inward friends; as Job acquaints us with the Acme of all his sufferings. Zosimus tells us of a Pest in the Time of the Emperour \* Gallienus, which was so very much more fierce than the fiercest War, that all they suffer'd from their Enemies was light and moderate in comparison. Nay he tells us of a Pest in the Time of Gallus, (and in the Northern parts of the Roman Empire,) which coming presently after a War, λελειμενόν ανθράπειον  
 ἡν ὁ δειρθερον, destroy'd the whole of Mankind which  
 the

ἐκ ἡχοῦς ὅ,τι  
 γίνονται, ἐς  
 ὀλιγωρίαν  
 ἰσχυρὰ καὶ ὅσων  
 ὁμοίως. Ib. p.  
 132, 133.  
 ὅτε ταχέως  
 τὰς ἰσχυρίσεις  
 καὶ πρὸς τὸ  
 περιττὸν ἡξίαν  
 ποιῶσι, ἰσχυ-  
 ρισαὶ τὰ τι σὺ-  
 μαλα καὶ τὰ  
 χυρῆματα ὁμοί-  
 ως ἡγρόμενοι.  
 Ib. p. 133.

Job 19. 17,  
 19.

\* Δοιμὸς ὀμ-  
 βείας τὰς  
 πόλιν, οἱ  
 ἑκατέρωθεν  
 ἐκ παντὶ τοῦ  
 χεῖρος σωθῆναι,  
 τὰς μὲν δὲ τὴν  
 βαρβαρίαν  
 συμφορὰς μι-  
 τρατίως  
 ἀπὸ τῆς  
 Ζοσίμ. Hist.  
 l. i. p. 21.

ἐν ᾧ ὅσον δὲ πρὸς  
 πανταχοῦ  
 ἀπὸ βρομῆς  
 πολέμου καὶ ὁ  
 λοιμὸς πύλει  
 τε καὶ καμνίς  
 ὁπλίσματα  
 — ἔτι περὶ  
 ὅσον ἐν τοῖς  
 θάλασσι καὶ  
 τοῖς ποταμοῖς  
 ἀνθρώπων  
 ἀπώλειαν ἰσ-  
 γαστήσονται.  
 Zosim. lb.  
 pag. 14.

the War had left. There the Rod of God's Anger was improv'd into the Beesom I lately spake of. It was not only a pungent, but sweeping Rod. And truly such as it was there, it will be here when God pleases. For our greater means of Grace, and more abundant measure of knowledge, are apt to aggravate our Judgments, because our Sins. And if our Punishment is less, when our Sins are much greater than other mens, it is a just ground of fear, that we are not wholly pardon'd, but only temporally repriev'd, not acquitted from the present, but rather reserved for a future, and greater Judgment.

§. 3. Yet so little is this consider'd, and laid to heart in our English Nation, that our general unconcernedness in the miseries of others, and our apparent Inadvertency how much our own may be greater by seeming less, does pass with some for the greatest of all our miseries. For though the Rod of Gods Anger, hath been thus far the Rod of his tender Love too, that it hath sought to gain from us a Day of Hearing, first by its brushing in the Aire, and then by its beating upon our shoulders; yet so barbarous have we been in our Reception of God's Embassadour, that we have



have hardly yet allow'd it a patient *Audience*. We have not *hearkn'd to the Rod*, nor to *him who hath appointed it*. Nay so much are many of us become the *worse* for those Messages, which God had purposely designed to make us *better*, that we may seem to have abused his *special Grace* into an Instrument of becoming the more *ungracious*; And by a necessary consequence, to have so much of God's *Mercy* as to be *damn'd* by. For should a *Porphiry* or a *Julian* revive amongst us, and together with the *profession* compare the *practice* of many Christians, they would have reason to admire, why a *great part* of *Christendom* should be rather call'd *Christians*, than by any other Name; why rather *Christians*, than *Antichristians*, considering how they live in a direct contrariety, at once to the *Doctrine* and *Life* of Christ. What have such men to do to take his Name within their mouths, whilst they hate to be reform'd, and cast his words behind their backs? (Psal. 50. 16, 17.) Do they not call Christ their King by the same kind of *Ironie* by which the *Jews* call'd him *Theirs*, when plating a *Crown* upon his Head, and putting upon him a *Purple Robe*, they said in the *bitterness* of their Spirits, *Haile King of the Jews*? And just as

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the Gnosticks heretofore, by owning *Christ* for their *Masters* whilst they were *servants* to the *Devil*, brought the *Christian Religion* into such hatred among the *Gentiles*, that they esteem'd it a meer *Device* to legitimate *Parricide*, and *Incest*, and some such other enormous *Villanies*, as were not so much as to be nam'd, much less committed among the *Heathens*; so 'tis worthily to be fear'd, that when a sort of *Professors* amongst our selves, who call themselves *Christians*, and *Christians* of the *Reformation*, shall be spoken of in *Gath*, and published abroad in the streets of *Askelon*, the *Daughters of the Philistins* will too much *rejoyce*, the *uncircumcised* will greatly *triumph*. I say 'tis too much to be fear'd, (and cannot be too much consider'd, unless too late to be prevented,) least that *Christ* a second time should become through our means, *To the Jews a stumbling Block*, and to the *Greeks Foolishness*. The greatest comfort of hope we have left is This, That as the scandalous *Aspersions* which first were cast on *Christianity* were wash'd away by the *Blood* of the antient *Martyrs*, and blotted out by the *Ink* of the learned *Fathers* of the Church; so our *Protestant Religion* may yet be vindicated and rescued from those *Asper-*  
ions

καὶ βλασφημίας ὑμῶν ἐν ταῖς πόλεσιν, διὰ τὴν ὑμῶν ἀρετήν.  
 Clemens Rom.  
 in Epist. ad  
 Cor. p. 62.



ons and Brands of *Schism* and *Atheism*, where-  
with *some* of our Enemies already *have*, and  
*others* are likely to stigmatize us, by the great  
*Piety* of *some*, who do exprefs it in their *Practice*;  
by the *learning* of *others*, who do assert it with  
their *Pens*; and by the *Martyrdom* of a third  
sort, who have readily *seal'd* it with their *lives*.

§. 4. But be our *Fame* what it will, unless  
our Nation shall so repent upon the *Preaching*  
of the *Rod* which God is now holding over us,  
as once the *Ninevites* did at *Jonah's*; or unless  
it shall be *spar'd* for the few *Righteous* that are  
within it, (as *Jerusalem* for the *righteousness* of  
*James the Brother of Christ*, who was the first  
*Bishop* there;) God will probably say to us, by  
the *Rod* of his *Anger*, as heretofore to the *Assyri-  
ans*, by his Prophet *Isaiah*. *I will rise up against  
them, and cut off from England the Name, and  
Remnant, and Son, and Nephew. I will also make  
it a Possession for the Bittern, and Pools of Water:  
and I will sweep it with the Beesom of Destruction,  
saith the Lord of Hosts.* Such is the *Voice* of  
God's *Rod*, whereby it would fright us out of  
our sins; which is the *Negative* part of a true  
*Repentance*. It hath another sort of *Voice* where-

Isa. 14. 22,  
23.

Ezek. 18. 31,  
32.

by it would *Woe* us to *satisfaction*, and *Reformation of life*; which is the *Positive* part of a true *Repentance*. And so 'tis easie to hear it speaking, as 'twere in *genere demonstrativo*, in that *persuasive* way of *Rhetorick*, wherein another holy Prophet did once bespeak another People in God's behalf. Cast away from you all your *Transgressions*, whereby ye have transgressed, and make you a new heart, and a new spirit. For why will ye dye *ô house of Israel*? For I have no delight in the Death of Him that dyeth, saith the Lord God. Wherefore turn your selves and live.

§. 5. But these are no more than the general Lessons of the Rod. The Lessons it teacheth us in particular are more especially these Three. First it teacheth us to reflect on those particular crying Sins which have probably been the Cause of our present Judgment. Such as are *Sacrilege*, and *Simonie*, *Perjury*, and *Profaneness*, and *Impatience of the Cross*, *Schism*, and *Faction*, and an *Itch after Changes*, and that as well in the *Civil*, as *Ecclesiastical* Estate. Next it teacheth us the Necessity of casting out the *Accursed Thing*, however seemingly as gainful as *Achan's wedge*; Not an *Agag*, not an *Oxe*, not the *bleating of a Sheep*



*Sheep* is to be left in God's Ears, when His command is gon forth for the utter Destruction of an *Amaleck*. The choicest Spoyles must not be sav'd, though it be for Sacrifice, when it stands in competition with our obedience. Lastly the Rod which at the present is threatening every one of Us, by whipping others into their Graves who are round about us, does teach humility and dejection to such as pride it in their persons, whether for the strength or the Beauty of them. It seeks to pull down their vain and exalted thoughts of Themselves, as well as to abate their contempt of Others, by making them to know whereof they are made, and by compelling them to consider of what materials they do consist. For if it is true, what is said by the Philosopher, ἡ ὅλα πάντα γίγνεται εἰς τὸτο διαλύεται, That natural Bodies are resolv'd into the very same Ingredients of which at first they were compos'd, And so that nothing is dissolvable into any other Principles, than those of which it does consist, and which it potentially contains; It cannot but follow that the Pestilence is the best Orator in the world, to speak the Frailty and the Filthiness of humane Nature; because it reacheth us into what loathsome and detestable matter, the fairest Com-

1 Sam. 15. 3,  
 14, 20.

Vers. 22.

*Complexions* may be resolv'd, and that by a mouthful of *filthy Aire* too.

§. 6. If we shall therefore now consent, that God's *Rod*, as well as his *Prophet*, his *Deluge*, as well as his *Noah*, is still a *Preacher of Repentance*, let us impartially consider, whether the *sorrow* and *Anxiety* which the Calamity of the Time may have wrought within us, does proceed from a *Resentment of Sins*, or *Sufferings*. Whether it be a *Contrition*, or an *Attrition* only. Whether a *sorrow* that is *worldly*, and *worketh Death*, and by consequence is to be *sorrowed for*, or a *sorrow according to God*, which *worketh Repentance to Salvation*, and therefore is *never to be Repented*. If the *first* of these two, we ought to begg of God Almighty, that he will add to our *Patience*, rather than take from our *Punishment*; that he will *strengthen our shoulders*, rather than *lessen our Burden*; And much rather *sanctifie*, than *recal* his *Rod*. But if we find it to be the *second*, we must not pray for a *Remedy*, but rather for a *Paroxysm* of our *Disease*; and rather *exasperate* our *pain*, than too soon *assuage* it. We ought to be *saddened* for nothing more, than that we cannot be *sad enough*; & only *glad*,  
that

2 Cor. 7. 10,  
II.

Ἰκετινομεν ὁ  
θεὸς οἱ σωει-  
δῆσαι ἡ ἀδικη-  
μάτων ἐλεγ-  
χόμενοι, κολά-  
σαι μᾶλλον  
ἡμᾶς, ἢ παύει-  
ναι. Philo  
Jud. περὶ τῶν  
καρπῶν. &c.  
pag. 141.



that we *cannot be* so. For let the man of this world but imagin himself upon his *Death-bed*, And what *then* would he not give for the completing of that Anxiety, whereof he is now so over apt even to *conjure* for an *Abatement*? Afflictions help to make us happy even in this present world, if we have but the Grace to use them rightly; else they will make us the unhappier in that world which is to come. For without the *right use*, even the *Grace of God it self* does accidentally *brighten* our *Condemnation*. And though I never had yet such a *Roman Faith*, as to believe that there IS such a thing as Purgatory; yet, with *submission* to God's *Oeconomy*, I think the most of mankind might be glad there *were*. Because it seems a very easy Composition with his Justice, to suffer *Hell* for a *time*, in order to *happiness* for *Eternity*. It concerns us therefore to pray, in this conjuncture of our affairs, that God will give us to drink of his *bitter Cup*, not as our *Appetites* shall *crave*, but as He in his wisdom shall judge *expedient*. Let him enable us to choose but this *one* Requisite for our selves, even His *sanctifying Grace*; And then in company with *That*, let him allot us what he pleaseth. Be it *War*, *Pestilence*, or *Famine*; be it

it *Ignomy*, *Overthrow*, or *suddain Death*. For as by looking upon our *Sins*, we cannot but see matter of *Terror*, whereby to hold us in constant *fear*; so by reflecting upon our *sufferings*, we may discern matter of *Comfort*, whereby to couple our *Fear* with *Hope*. I say 'tis matter of *some Comfort*, that God doth seem by his *Correction* to own us still for his *People*; that he does not severely suffer us to be *over prosperous* in our impieties; that he has not so *wholly left* us, as not to visit us with his *Rod*; but that at least he does vouchsafe us the *Mercy* of his *Judgments* to work upon us. And though he threatens to give us up to some of the *cruellest* of our *Enemies*, (such as are the *two plagues* of perfect *beggery*, and the *Pestilence*,) 'tis that he may not give us up unto our *more cruel selves*; that we may never indure the *Tyranny* of our own *hearts lust*, or live under the *Yoke* of our *vile Affections*. And therefore to the end we may rather *kiss*, than undutifully *repine* at his gracious *Rod*, which does so *charitably smite*, and would fain wound us into a *Cure*; let us continue to fix our eyes, as on the *Errand* on which it comes, so withal on the *Author* from whom 'tis sent. Which leads me to the *Potentate* by whom the

*Embaf-*



*Embassadour is dispatcht,* The last particular in the Division.

Hear ye the Rod, and who hath Appointed it.

§. 1. That the same Dispensation of the Cup of Trembling and Astonishment should not only have such *diverse*, but such *contrary* effects, upon the several Complexions it meets withal, as to be one mans *Restaurative*, and anothers *Poyson*, softning *one* into *Repentance*, and hardning another into *Despaire*; might seem a difficult kind of *Riddle* at the very first hearing, were it not that *this Accompt* may be given of it, That the *one* looks only *downwards*, and views the Rod of his *Afflictions* as meerly springing out of the *Dust*; whereas the *other* looks *upwards*, and acknowledges the Finger of *Him* that sent it. They whose *Spirits* and *Contemplations* are ever groveling on the *earth*, and look no higher than *second Causes*, are commonly *sorry* in their Distresses as men without *Hope*; whereas the men whose *Affections* are set on things that are *Above*, and with the *Lyncean Eye* of Faith can look on the *other side* the *Veil*, do so submit to, and comply with the will of *God* in their afflictions, as to desire it may be *don*, as well on *Earth* as it is in *Heaven*.

I know not whether it is more to be fear'd, or hop'd, that God will never withdraw his Rod which lyes so heavy upon our shoulders, until he has first of all whipt us into the wisdom to discern, and into so much Humility as to acknowledge, That the Original, and Increase, and present Continuance of our Plague, hath not only arisen to us out of natural Causes, (much less out of fortuitous,) to wit from Atomes, or Insects, or from I know not what malignant and secret qualities in the Aire; but from the wrath of a provoked and jealous God, for the most brutish unconcerdness and Impenitences of Men. The Plague of Pestilence being a Rod of so astonishing a Nature, that though the Heathens look'd upon it as a thing rooted in the Earth, yet they thought it laid on by an hand from Heaven. The \* Carthaginians at Syracuse, and the People of Tolouse in the time \* of Brennus, ascrib'd the Cause of their several Pests unto the Anger of their Gods for the Sin of Sacrilege, and fled for Refuge to Restitution, as the great means of their Recovery. And however Diodorus did take upon him to assign the <sup>a</sup> natural Causes of the Pestilence that reign'd at Athens, yet he assures us that the <sup>b</sup> Athenians did look upon it as a Rod of supernatural

\* Diodor. Sic.  
lib. 14. p. 291.

\* Justin. l. 32.  
p. 271.

α ἢ ἐνυδρῶς.  
τερεῖς κακία.  
τὸ μὴ πνεύσαι  
τὸς ἰητοῖας.  
Diodor. Sic.  
l. 12. p. 100.  
β Οἱ δὲ Ἀθη-  
ναῖοι τὰς αἰτί-  
ας τὸ συμφορῶς  
ἐπὶ τὸ θεῖον  
ἀντιέμενον. Id  
ib. p. 111.



natural contrivance. Much more should we *Christians* impute the Cause of our Plague unto *God's Displeasure*; as being that that serves to humble, and raise us up too. For as 'tis matter to us of *Terror*, to fall into the hands of the living God, (*Heb. 10. 31.*) so 'tis matter also of *Comfort*, that we do not fall out of the hands of God; no nor yet into the hands of *relentless men*. For with God there is *Mercy*, and that in the midst of his *Judgments* too; whereas the very tender mercies of men are cruel, (*Prov. 12, 10.*) God does not afflict willingly, nor grieve the children of men; and when at last he is fain to wound, 'tis to the end that he may heal us. But men to men are so inhuman, that they will commonly break our heads with their pretious Balmes too. And therefore David having his Option betwixt the Sword of the Lord (for so the Pestilence was call'd) and the Sword of man, did soon determin to choose the former. Let me fall now (says he) into the hand of the Lord, (for very great are his Mercies,) but let me not fall into the hand of men. *1 Chron. 21. 13.*

§. 2. If we look back upon the Church whilst she was yet but in her *Childhood*, and consider her *Tribulations* as far as from *Nero* to *Dioclesian*, we may observe how mens reflections upon the

*Wisdom and Goodness of God's Oeconomies*, did smoothe the face of Death it self, as 'twas inflicted by the Rod of Divine Appointment ; and made her Children even to Court it, how grim soever it became by its greatest Torments. Amongst a thousand Examples which might be given of this Truth, I shall not trouble or detain you with more than one. In that dreadful and most bloody Sediti<sup>o</sup>n at *Alexandria* (just as if *Cadmus* had sow'd his Teeth in that fruitful Soil,) when the Gulf of *Arabia* became a red Sea indeed, which before was only call'd so by either a \* figure or a mistake ; when that Sea was so polluted with Blood and Stench, that had its water been to be wash'd, all the Ocean (saith *Dionysius*) had been too little to wash it clean ; and when, in consequence of This, there was a Pestilence so extream, as that there was not one House wherein there was not one Carcass ; They that were Gentiles in the City were every whit as much terrified, as if *Moses* once more had turn'd their waters into Blood, and had afflicted that Place with the sad repetition of all his Judgments. Whereas the Christians on the contrary, who to their War and their Pestilence, had a third Plague added, (That, I mean, of Persecution,)

*Euseb. Eccl.  
Hist. l. 7. c. 17.*

\* *Diod. Sic.*

ὡς ἂν ἔν τῳ  
αὐτοῦ τῷ θανάτῳ  
καὶ.



tion,) were so far from *sinking under*, that rather of the two they *injoy'd* their sufferings. Whereof the reason in *Eusebius* is only this, that they *heard* not the *Rod* only, but had regard unto *Him who had laid it on*. And so they look't upon their *Judgment*, *αἰτιολογία καὶ δοκίμιον*, as the *Test* or *Touchstone* of God Almighty, for either the *Triall* of their *Patience*, or for the *Exercise* of their *Faith*, or for the *Proof* of their *Fidelity*. So extreamly much it is for any mans *Interest*, and *Ease*, when the *Rod* of God is sent in a *Message* to him, that he consider *why* it comes, and by *whose Appointment*.

§. 3. And indeed to speak Truth, whosoever like the *Heliotrope* that is still intent upon the *Sun*, or like the *Pilot* in a *Ship*, who, though the *waves* and the *wind* do both *conspire* his *Disturbance*, does keep his eye the more carefully on his *Compass* and his *Star*; I say whoever is this *steady*, well *byass'd* Christian, that is not *afraid* for any evil *Tidings*, and though his *heels* are tripp'd up, yet his *Heart* standeth fast, and *believeth in the Lord*; He is the *Person* of the world, that *leads* the world into *Captivity*. And is not only plac'd above the *level* of *Fortune*, but (as

*slippery*

Psal. 112. 7.

*slippery as she is,) seems to have caught her within his Net. He seems to have gotten the Gladius Delphicus, that Carbolical kind of Sword, by which he easily cuts asunder all the Difficulties of Life. For if he dwell amongst those that are Enemies unto Peace, who, when he speaks to them thereof, make them ready to Battle; behold his Remedy is at hand, whilst he can say with King David, I will lift up mine eyes unto the hills from whence cometh my help. Nay if his Troubles are yet enlarged, so as they that destroy him guiltless are mighty, and do not come into Misfortunes like other men; yet his Remedy is at hand still, whilst he can say with David too, Verily there is a reward for the righteous, doubtless there is a God that judgeth the Earth. Nay if a Messenger come and tell him (as heretofore 'twas told David) that he who came out of his Bowels does seek his Kingdom and his life; still his Remedy lies in this, that he can say with David still, Behold here I am; if the Lord say, I have no delight in thee, let him do with me as it seemeth good to him. Nay if Isaiah bring him a Message, that all the Possessions of his house shall be led captive into Babylon, and that the Sons which Issue from him shall be taken away by force, to serve as Eunuchs amongst*

Psal. 121.1.

2 Sam. 15.26.



amongst the Heathen; yet still his Remedy is at hand, whilst he can answer with *Hezekiah*, *Good is the word of the Lord which thou hast spoken.* Nay if the Devil besiege his *Patience* with all the wittiest of his Engines, and reduce him from his great *Affluence*, unto his *Potsberd*, and his *Byles*; yet even then he hath his Remedy, whilst he can ask with holy *Job*, *shall I receive good things at the hand of God, and shall I not receive evil also? The Lord giveth, and the Lord taketh away, blessed be the name of the Lord.* Nay if a *Samuel* bring him Tidings, not of a private Judgment only, [that the *Iniquity* of his house shall not be purg'd with *Sacrifice*,] but of a publick Judgment also, (which whosoever shall but hear shall find that both his ears shall tingle,) to wit, That even the *Ark* of the Lord is taken, and that the glory is departed from *Israel*; yet even then he hath his Remedy, whilst he can say with good old *Eli*, *It is the Lord, let him do what seemeth him good.* To conclude with an Instance much neerer Home; Admit the *Dutch* and *French Armies* should come upon us whilst we are sick, as *Simeon* and *Levi* fell on the *Shechemites* when they were sore; And so should be the same to us, which both *Egypt* and *Assyria* were once to *Israel*, to wit the  
Rod

2 Kin. 20. 19.

Job.

1 Sam. 3. 11,  
18, &c.

Gen 34, 25.

*Rod of God's Anger, and the Staff of his Indignation; yet if We are his Children, and They his Rod, let us but Strive as little children to be the better for our Correction, and 'twill be natural for the Father to cast his Rod into the Fire.*

§. 4. Which being seasonably premis'd, we are no otherwise to *bewail the Rod of God* upon our Country, then as we have either by our *Sins* helpt to *betray* her to its *Infiiction*, or have not been *helping* by our *Prayers* to *ease* her of it. Let us *repent* us of the *first*, and betake our selves unto the *second*, and then *submit* the event of *All*, to his *Disposal* who hath appointed it.

*To him therefore who is able to keep us from falling, and to raise us when we are down, and to present us being risen, before the Presence of his Glory with exceeding Joy, To the only wise God our Saviour, be ascribed by Us and by all the World, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this time forwards for evermore.*



# Concio Synodica

DE POTESTATE

ECCLESIASTICA,

A D

*CLERUM ANGLICANUM,*

E X

Provincia præsertim Cantuariensi, in Æde Paulinâ  
Londinensi habita

VIII. Idus Maias, MDCLXI.

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Compte 2. 1801

RECEIPT

of the sum of

Five hundred and thirty pounds

paid to the



REVERENDISSIMO  
IN CHRISTO PATRI  
AC DOMINO,

D<sup>o</sup> GUILIELMO,

Archiepiscopo Cantuariensi ; Totius Angliæ  
Primate & Metropolitano ;

REVERENDIS DOMINIS  
EPISCOPIS ;

Totique Clero Anglicano, Decanis, Archidia-  
conis, aliisque Compresbyteris, ex singulis  
Dioecesibus, & Cathedralibus Ecclesiis,  
Provinciæ præsertim Cantuariensis, in Sy-  
nodo Londinensi, Auctoritate Regiâ Con-  
gregatis,

T. P.

Ἐξαχίοπιστος τῷ ἐκ τῆς παλίας

Ἱερολυμῶν, Hoc Ἐξήμερον

Qualecunque

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Actorum Capite quindecimo, versu 28. à  
sanctâ Synodo Apostolicâ sic  
scriptum legimus;

*Visum est enim Spiritui Sancto & nobis, nihil ultra  
imponere vobis oneris, quam hæc Necessaria.*

§. 1. **Q**uemadmodum olim apud veteres  
mos hujusmodi inolevit, ut opus  
aliquod sive arduum, sive aug-  
stum aggressuri, in ipso operis quasi vestibulo  
à summo Numine auspicarentur; pari modo,  
(quod benè vertat,) opus arduum Augustumq;  
(si quod aliud) aggressiuro, (Reverendissimi ad-  
modum in Christo Patres, vosque quotquot ad-  
estis, viri & Fratres dilectissimi,) liceat mihi  
vobis omnibus (si cum Sancto Psalmistâ loqui  
deceat,) ex \* *Eusebius* poculo propinare.

\* Psal. 116.  
13. Illud Po-  
culum Salutis

dicitur, quod est reverà *ὑπαετίας*, seu gratiarum actionis de omni salute quam Deus in me  
contulit. Vide Jun. & Tremell. in Locum. Quem etiam confer cum poculo *ὑποχρίσας* sive  
benedictionis. 1 Cor. 10, 16.

§. 2. Quid

§. 2. Quid enim homini Christiano, aut prius aut antiquius haberi debet, (aut nunc præsertim opportunius,) quàm ut à laudibus & Elogiis *Patri Luminum* buccinandis, verba publicè facturis exordium sumat? & post naufragium licatò factum, *notivam Tabulam* suspendat?

§. 3. Deo scilicet providente, Deploratissima scelerum mancipia, quorum audaciâ ante Decennium Domi fortisque exulabamus, ipsa tandem dispersa vicissim exulant; nec jam amplius assidentes

*Cernimus immunes aliena ad pabula fucos.*

Deo brachium exerente, *Phaethontes* isti præcociores, qui annos proximè elapsos alienis *curribus* insedissent, ceu *Brontia* quadam percussi, præcipites ruunt prout aguntur. Nec aliud illis jam superest protervitatæ suæ solatium, quàm *magnis ausis excidisse*, & (quod habemus apud *Longinum*) ἀμάρτημα illud θανάτου, μέγας σπολιδαίνειν documentumque reliquisse, Posteris suis salutariferum, ἡ πανήγυρις πέρας ἔχειν, nec ulla mancipiis *Saturnalia* in omne ævum duratura. Deo deniq; curante, & mirum in modum procurante, ex quàm procul distitis *Britanniæ* partibus, post duode-



duodecennem *διωροῦν*, unius corporis *συναρμύματα* in unum denuò coalescimus ? nec jam amplius *periculosa*, sed *utili* fruimur Innocentiâ ?

§. 4. O quàm gratulor vobis vestrum ad vos Receptum exoptatissimum ! quodque non amplius in Britannîa ipsa Britannia sit requirenda ! Quin & solennia Gratiarum vota sunt Hostibus vestris nuncupanda ; qui rabie suâ effecerunt, ut *ὑσφινῶν* accenseamini ; deturque vobis conspectiorem de Fortunâ ferociente Triumphum agere. Operæ pretium propè erat in tot discrimina incidisse, ut de Divino in vos favore vel *sic* constaret ; —

— *Aliquisque malis fuit usus in illis.*

§. 5. Nam si Gregorius Adami Culpam rectè dixerit *felicem*, quippe *quæ talem Redemptorem habere meruit* : Quidni etiam vobis gratuler Ruinæ nuperæ Beneficium, quibus Talem, Tantumque (qualis est Cæsar noster Britannicus) indulsit Deus Instauratorem ?

§. 6. Illi ergo bonorum omnium Fonti simul & Largitori, qui quantumlibet immerentibus hæc otia fecit, *luctumque nostrum* tam diutinum in *Ciuharam* vertit sempiternam, utpote nobis in quantum *Subditis*, Imperii *Principem*  
Augu-

Augustissimum ; (fugientium Charitum cum Camænis Deo proximum Statorem :) nobis in quantum *Christianis*, Ecclesiæ Proceres cordatissimos ; nobis in quantum *Reformatis*, hodiernam *Synodum* Consultissimam ; nec *nostra* solum, sed *nosmetipsos* nobismetipsis etiam restituit ; soli (inquam) Thaumaturgo , Triuni Deo, Sospitatori nostro sapientissimo, sit Honos & Gloria in omnem deinceps Æternitatem.

\* Heb. II. 6.

§. 7. Nec tantum Deo \* *μικροπρόθυ* Gratiarum Actiones habendæ sunt de tot tantisque beneficiis in nos collatis ; sed insuper nobis orandum est pro Catholicâ Christi Ecclesiâ, per varia Regna Resque publicas quaquaversum disseminatâ. Nominatim verò, pro Anglicanâ hâc nostrâ ; Atque inibi ante alios, ejusdem Ecclesiæ Nutricio Carolo, peculiari Dei gratiâ, Magnæ Britanniae, Franciæ, & Hiberniæ Rege, Fidei Defensore, in omnibus Causis, omniumque Personarum, sive sacrarum, sive civilium, immediatè secundum Deum Supremo in Terris Moderatore. Pro Reginâ Matre Henriettâ Mariâ ; pro Illustrissimo Principe, Jacobo Duce Eboracensi ; aliisque quibuscunque è Regio stemmate oriundis.

Pro



Pro utraq; Domo Parliamenti ; pro Regni Proceribus Nobilissimis ; præsertim iis qui Regi adsunt à secretioribus consiliis. Specia- tim verò Preces apud Patrem Cœlestem sunt effundendæ, pro universo Clero Anglicano, in utramque Domum Convocationis mox deinde coituro ; pro Reverendissimis Archiepiscopis, Episcopis etiam Reverendis ; aliisque quibus- cunque inferioris subsellii Clericis, quibus-qui- bus sive muneribus sive nominibus insigniantur ; ut Pater Luminum benignissimus, cujus ver- bum est ipsa veritas, & via ad vitam explora- tissima , pro bonitate suâ dignetur Hodiernis Cætibus Interesse ; Quò quæcunque demum consilia ab iis erunt ineunda, in publicam cedant utilitatem, inque Dei nostri Gloriam usque & usque efferendam, per Jesum Christum Do- minum nostrum : cujus *meritis* innixi, ejusque adjuti *oratione*, (brevissimâ quidem illâ, sed om- nibus numeris absolutâ,) hæc & cætera qualia- cunque quæ nobis ex usu futura sunt, à Deo op- timo Maximo iisdem verbis exoremus, quibus Ipse Incarnatus orandum statuit.

*Pater Noster qui es in Cœlis, sanctificetur nomen  
tuum. Adveniat Regnum tuum. Fiat voluntas tua  
sicut in Cœlo, sic & in Terra. Panem nostrum  
quotidianum da nobis hodie : & dimitte nobis de-  
bita nostra, sicut & nos dimittimus Debitoribus no-  
stris. Et ne nos inducas in Tentationem, sed libera  
nos a Malo. Nam tuum est Regnum, Potentia, &  
Gloria, in Secula Seculorum.*

**A M E N.**

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*Visum est enim Spiritui Sancto & nobis nihil ultra  
imponere vobis oneris, quam hæc Necessaria.*

**I**Neunti mihi rationem de suscepto munere  
obeundo, (Reverendissimi admodum in  
Christo Patres, Fratres in Domino Dilectis-  
simi,) in mentem illicò immisum est, (*ἰσχυρότερον*,  
an secus, aliorum per me licet iudicium esto,) quemadmodum Synodi & Synedria in id præ-  
cipuè indicuntur, ut hominum animos com-  
ponant, & paci publicæ velificentur; Ita duo  
esse potissimum humani generis Propudia, *Loio-  
litas* nimirum & *Eraſtianos*, qui (inſtar *Davi*  
illius *Terentiani*) certatim omnia *interturbant*;  
ac utramque *ἰσχυρίαν*, civilem pariter & Ecclesia-  
ſticam, (nec enim illa minus, quàm hæc, vide-  
tur *cœlitus* oriunda,) quâ publicè, quâ privatim,  
non modo *vellicant* & *delibant*, sed pro virili sua  
parte *convulſum* eunt. Quicquid est juris Ec-  
clesiaſtici, aut ad sacram *πολιτείαν* quoquo modo  
pertineat, Illi ſolis Eccleſiaſticis (Papæ ſcilicet  
cum Prælatiſ) in totum aſſerunt; Civilium  
interim Magiſtratuum nulla habita ratione. Iſti  
verò è regione ad ſtuporem uſque abrepti  
*ἐμπερίῃ ἀνδολεῖν*, (ut *Sancti Baſilii* verbis utar,) in-

super habitis Ecclesiasticis, ad solos homines *seculares* Rem totam deferunt.

§. 2. Hæc sunt Monstra illa Dogmatum, de quibus Primæva Dei Ecclesia nunquam vel fando inaudivit; sed quæ ab ævis sequioribus ex nescio quo Tartaro erumpentia, & in Britannias has nostras malis avibus advecta, credentium animos mentesque ad subjectionem debitam emicantes, ceu pestilenti quodam sydere eum in modum afflaverunt, uti corrupta Christiani Obsequii Regula steterit diu, & obmutuerit. Hinc enim odia sæpe progerminant plusquam Vatiniana; ex odiis Schismata, Factiones, Secessiones in partes, & quod malorum fere omnium extrema linea habenda est, *Ne velle quidem sibi ut ab altera parte benefiat.* Hinc Templis adversantur, Conciliabula ex diametro Conciliabulis opponuntur, atque Altare contra Altare ubiq; loci fere erigitur. Nec in *Schismate* (Proh dolor!) sibi terminum figit malorum seges; sed (gliscentibus indies Animorum Paroxysmis, & *παροξισμοίς*,) Res subinde repetuntur; & factâ clarigatione, fecialis hasta continuo mittitur; Bellum publicè indicitur; adversis concurritur aciebus; & (nisi Divinitus sit provisum) ad ipsam internecionem jugi tractu dimicatur.

§. 3. Neq;



§. 3. Neque tamen hîc obtinet, quod <sup>αδίστονος</sup> fortè objiciant ;

*Tantum Religio potuit suadere malorum ;* Quod enim Dominus salvator de se edixit, *Nolite arbitrari quod Pacem venerim immissurus in Terram ; Non enim Pacem, sed Gladium ;* non ad *Finem* adventus Christi, sed tantummodò ad *Eventum* referri debet, præ hominum vitiis oriturum. Non est *ἡ αἰτιατικὴ*, sed *ἡ ἐκβατικὴ*, quod ibi loci intelligitur : prædixit Ille quid certò futurum esset, non quid fieri decrevisset, aut faciendum esse existimaret. Non se *causam* fore dissidii, sed puram putam *occasionem*. Ipse enim qui & *Auctor* & *Princeps Pacis*, tanti Pacem æstima- vit, ut etiam sudore suo & sanguine facilè dux- erit redimendam, suisque Discipulis *valedictu- rus* Pacem habuit \* *commendatissimam*, nihil un- quam sollicitius in *votis* habuit (immò verò nec in *Præceptis*) quàm ut Pacem *Amœbæam* in cunâctis hominum commerciis vigere faceret. Et nequid nobis videretur *intentatum* reliquisse (quantum humanæ voluntatis ingenium fert,) quò quod maximè cupiebat effectum daret ; promisit suis, abiturus, *se missurum Spiritum Sanctum*, cujus *aura* non secus ac *Pacis vinculo*, omnes obicem non ponentes in unum corpus coagmen-

Mat. 10. 34.

Joh. 13. 27.

Εἰς τὴν Ἐκ-  
κλησίαν, τοῖς  
τοῖς πρεσ-  
βυτεροι.  
Chrysost. Hom.  
61. in Mat.  
18. p. 659.

coagmentaret. Promisit *Episcopis* vel *duobus* in nomine suo congregatis (sicut *Chrysostomus* & *Euthymius* Textum illum interpretantur,) se, per spiritus sui virtutem, in eorum medio affuturum. (Mat. 18. 19, 20.) & si numerus tam exiguus Spiritu sancto non destituitur, (ut rectè arguit *Cælestinus* in iis quos scripsit codicillis ad Synodum illam Ephesinam,) Quomodo (inquit) non credemus in medio vestrum futurum esse, ubi in unum simul conveniunt tanta sanctorum multitudo? ut quod Apostolus dixit de Juramento, [eis βεβαιον] esse exhibitum, quò succrescentibus controversiis in Finem esset, ad Heb. 6. 16.] non dubitaverim etiam de Synodis optimo jure asseverare. Convenit enim inter omnes, (exceptis solis Socinianis, & si qui sint ejusdem furfuris,) penes Synodum Oecumenicam, omnis dissidii Ecclesiastici jus supremum decisivum censendum esse; in quantum nullum sit Tribunal (nec ullum sanè vel fingi potest) ad quod à Synodo Oecumenicà ulla competat Appellatio. Quantum autem Oecumenica quaquaversus per orbem Terrarum valet, Tantundem ferè Nationalis, (præsertim in regno pleni juris, quale Britannicum, Siculumque, quæ verè audiunt αυτοκράτωρ, atque δεσποτὴν,) intra suarum ditionum Pomaria obtinet.

§. 4. Ne



§. 4. Ne verò longe abeatur, dispiciamus jam de Synodo, quam habemus præ manibus expendendam: Primâ scilicet & celeberrimâ; & ad quam, tanquam ad *normam*, Reliquæ omnes sunt exigendæ. Nam quemadmodum olim inter *Judeos*, si quæstio aliqua orta esset quam Schismatis suspicio sequeretur, Synedrium illicò consulebant, prout illis ex Lege \* præceptum erat; Pari modo & Christiani, exortâ gravi Controversiâ de Lege Ceremoniali per Moysen latâ, & gliscentibus inter illos de die in diem simultatibus, evestigio ac sine morâ *Concilium* verè *Apostolicum* consultum eunt, (versibus 2, 4, 5.) *Apostoli* & *Presbyteri* de propositâ controversiâ consilium ineunt, (v. 6.) Inter cæteros Assesores, Beatus *Petrus* & *Jacobus* sententias dicunt; & eâdem fere dicendi formulâ, qua *Senatores* apud *Romanos* sententiarum *Dictionem* solito more concludebant; *Διὸ ἐγὼ κρίνω, quâobrem ego sic censeo*, (v. 19.) Mox in *Jacobi* sententiam illam universi pedibus euntes, de communi planè consensu hujusmodi placitum decreverunt:

\* Deut. 17.

Ἐδοξε μὲν τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρους, πλὴν τῶν ἀπαραίτητων τούτων.

Visum

*Visum est sane Spiritui sancto & nobis nihil ultra imponere vobis oneris, quam hæc necessaria.*

§. 5. In quo verborum circuitu sive complexione, habetis Canonem Ecclesiasticum, ab ipsis Apostolis cum Presbyteris ἐπισκοποις congregatis, ad lites quasdam dirimendas, Hierosolymis constitutum.

Tria sunt autem quæ prima fronte hîc se offerunt observanda. Quorum illud inprimis notandum venit, quòd in ipso Canonis statim initio *Spiritus Sancti* fit mentio, ne de *negotio* planè humano, aut merè *humana Auctoritate*, hîc agi videretur. Non enim Synodi sibi ipsis, nec ἐκκλησίᾳ multitudini, nec soli Regum præcellentiae (quorum aut jussu aut permissu in unum coeunt,) sed annuenti *Spiritui Sancto*, quicquid habent potestatis acceptum ferunt.

At postquam Synodus dixisset, ἡμεῖς καὶ ἅγιος πνεῦματι, quorsum illud etiam adjecit, καὶ ἡμῖν; num ob istam ratiunculam, (quam tanti faciunt Romanenses,) Quia de Spiritûs Testimonio nequaquam nobis constare potest, nisi Synodus *Inspiranti* suppetias ferat? minime Gentium. Sed per figuram illam effertur, quam vocant Rhetores *Hendiadyn*, sive (ut alii explicatiùs)



ἡ δὲ νοῦν. Ut sensus sit ; visum est nobis *οὐνοῦς*, nobis *οὐνοῦς*, nobis edoctis & directis per *Spiritum Sanctum*, (non ne errare valeamus, sed) ne *erremus*. Unde & Patres in Conciliis solenniter dicere assolebant, [*Decrevit hæc sancta Synodus in Spiritu sancto convocata.*]

Secundò verò est observandum, Quòd *sancta Synodus* non censuit, monendas esse hîc Gentes de Rebus ad vitam *necessariis*, quas jam illis innotuisse compertum habuit, [nempe à *cædibus*, *Latrocinis*, *Rebellionibus*, *Sacrilegiis*, atque id genus aliis omninò esse *abstinendum*,] sed de iis tantum præcepit, de quibus potuit litigari, illisque aliquid subesse Dubii ; & *per* quæ stetit, quo minus Gentes cum Hebræis in unum cœtum coalescerent. Cujusmodi erant *εἰδωλολάτριά*, sive *Immolatiua*, *sanguis* etiam, & *suffocata*, quæ ne Gentes degustarent hîc cautum est. Si quis autumaverit, sub hoc Canone comprehendi quæcunq; ad *salutem* requiri solent, toto Cœlo errâsse dicendus erit. Quum præcepta sint *alia* atq; *alia*, sub poenâ mortis etiam sancita, quæ adeò non comprehenduntur *αὐτολεξεί τε διαρρήδην* sub isto tam brevi verborum ambitu ; ut nec legitimè ad eundem *reduci* queant. De illo uno Quæsitum est, à quibus rebus Incircumcisos





cè non vulgo sapiunt,) visum est nobis ea tantummodò imperare, quæ omnino ut fiant, propter *Legem nunc latam* necesse est.

Quin & illud est tertio notatu dignum, quòd quemadmodum ipse Christus Religionis corruptelas reformaturus, ad *Primordia* rerum & *Fontes* recurri voluit, (Mat. 19. 8.) ita & Synodus Apostolica de re præsentì decretura, ad *Legem* illicò respicit *Genesew* nono promulgatam, non tantum Gentibus, aut Judæis, sed *Filiis Noë*, Aut (quod in idem planè recidit) *Humano Generi* observandam; utut, tempore procedente, apud solos ferè Judæos vigorem tenuit.

Expensis autem *his Tribus*, in quibus *Scopus* hujus Canonis præcipuè vertitur & consistit; *Tria* statim emergunt, cum bono Deo eventilanda.

*Inprimis* enim videndum habeo *De Potestate Ecclesiastica* hujusmodi Synodo competente; quousque scilicet de jure *protendi* debeat, & quibus cancellis *circumscribi*.

*Secundo* loco agendum erit de Rebus purè *Adiaphoris*; an, & quatenus, & cujusmodi, *Necessitatem* sibi acquirant; & (legitimâ Synodo decernente) in *Leges* abeant.

*Tertio* demùm dispiciendum de *Norma* illa & *Perpendiculo*, ad quod decreta Ecclesiastica necesse habent ut exigantur. Hæc sunt Tria illa *ζυτάματα*, quæ pro Temporis ratione, & quantâ poterunt Brevitate, incumbunt mihi enucleanda.

§. 1. Ad primum *ζήτημα* quod spectat, Quicquid est juris Ecclesiastici ad quatuor hæc capita referri potest. Inprimis nempe *Liberam Religionis professionem*, quam Constantinus & Licinius [*Libertatem Religionis*] in Edicto suo nuncupârunt; Deinde etiam *Immunitatem* à cunctis publicis muneribus, quæ τὴν ἀντιρρημάτων ἰλευθέρια Justiniano appellatur; Tertio verò *Exemptionem* à *Secularibus* Judiciis; postremò *Jus Auctoritativum* de *Laicorum* causis Cognoscendi. Quid ex his *Divino* jure, & quid *humano* sit introductum, (nempe favore Imperatorum, \* *Constantini*, *Constantii*, & *Constantis*, *Leonis* denique, & *Anthemii*,) facilè cuiquam innotescet, qui cum Scriptis Canonistarum Divina conferet. Graviter autem errare solent, qui non distinguunt Potestatem à Deo datam Ecclesiasticis, ab eâ quam Regi acceptam ferunt. Illa enim quasi separat Reipublicam ab Ecclesiâ; sed Ecclesiam Reipublicæ adjungit ille. Nam ante tempora *Constantini* qui *Magni* nomine insignitur,

\*Vide Guliel.  
Barclaium de  
potestate Papæ  
apud Gold.  
v. 2. p. 649.



signitur, (Nominisque *mensuram* reverà implet,) ita Ecclesia in Regno erat, ut pars ipsius non censeretur. Neque enim æquo jure cum reliquis civibus utebatur, nec præter *Jesum Crucifixum* (cui *sub cruce* militabat) contemptæ passim *Disciplinæ ultorem* habuit.

§. 2. Quantum ad *Jus Ecclesiasticum* *internum* attinet, Jus nimirum *prædicandi*, ad *preces publicas* conveniendi, sacram *Synaxin* celebrandi, *ædes sacras* ædificandi, *sacras Synodos* cogendi, sacram denique *Disciplinam* pro rei merito usurpandi; Illud *Apostolis & Episcopis*, qui \* *tenent Locum Apostolorum*, (ut ipse Sanctus Hieronymus disertè docet) non nisi *desuper & à Deo* concessum venit. Sed quantum ad *juris Exercitium*, (quod *jus externum* vocare licet,) Jus nimirum faciendi quicquid ad *sacram πολιτείαν* pleno modo administrandam optari queat, idq; non clanculùm & in Latebris, sed *ἐλευθέρως & ἀπὸ τοῦ Θεοῦ*, (ut loqui solent Imperatores,) Illud à piis *Imperatoribus* (sed per illos etiam à Deo) Ecclesiasticæ Hierarchiæ indultum fuit.

§. 3. Nam licet Synodus *Ancyrana* atque *Neocasariensis* (ipsâ *Nicana* Antiores) absque jussu *Constantini* coactæ sint; Regiâ tamen auctoritate *munitas* esse, nemo sanus inficiabitur.

Dinstin-

\* Apud nos Apostolorū locum Episcopi tenent. Hieron. ad Marcellum adversus Montan. Ep. 54. p. 160. B.



Distinguendum autem est semper inter Synodos *Generales*, & merè *Topicas*; Illæ à solis \* *Imperatoribus*, Hæ ab *Episcopis* <sup>a</sup> *Metropoliticiis* (sive Principum *Jussione*, sive tacito *consensu*,) pro veteri more indici possunt. Ad rem <sup>b</sup> exemplis evincendam, (si per otium meum liceret, aut vestram saltem per patientiam,) sexcenta sanè in medium proferre possem. Sed ne testibus supervacaneis impræsentiarum abuti videar, sufficiat *semel* vel *dixisse*, quod sanctissimè recipio in me *probandum*, (tum contra Papæ Parasitastros, tum contra eos qui hâc ex parte Mephitim illam Papismi plus nimio redolent,) Quòd sine Regibus annuentibus, ex quo Reges evaserunt *Ecclesiæ Filii*, *Nutritique*, & quasi *Episcopi* *ἐν τῶν ἐκτός*, etiam divinitus constituti, (ut Magnus Ille *Constantinus* non semel dixit,) nunquam Placitis Synodalibus subscribi licuit.

\* Vide *Eutrop. Longobard. p. 10.*  
a *Epistolæ per fratres à Metropolitano dirigendæ sunt, &c.*  
*Concil. Tarracon. 500. post Christum annos in Hisp. celebrati, Canon. 3.*

*Προσέχει δὲ ὁ θεολῶς ἃ ἐν τῇ μητροπόλει συγκαλεῖται πάντας τὸς ἐν τῇ ἐπαρχίᾳ συμμετερχόμενους. Concil. Antioch. Can. 19. Sed Cod. Can. Eccl. univ. Can. 98.*

*Μὴ ἐξέρχεται δὲ τις κατ' ἑαυτὸς Συνόδους ποιεῖν, ἀνεὺ τῶν παπιστευμένων τὰς μητροπόλεις. Concil. Antioch. Can. 20.*

*Ὅτι οἱ τοῖνυν ἡ ἀρχὴ Συνόδου καὶ τὸς τῶν ἀγίων πατέρων καὶντας, δις τὸ αὐαυτῷ ἐπὶ τὸ αὐτὸ σωτρίχεν κατ' ἐκάστῃ ἐπαρχίᾳ τὸς ἐπισκόπους, ἐνθα ἂν ὁ τῆς μητροπόλεως ἐπισκοπος ὁκίμασθαι. Concil. Chalced. Can. 18. Codicis verò Can. Eccl. univ. C. 197.*

b *Consule Euseb. lib. 3. de vit. Const. cap. 4. Evagr. l. 2. cap. 4. Theodoret. lib. 2. c. 8. Anonymum I. C. de libertate Eccl. cap. 3.*



§. 4. Jus autem liberè *cogendi Synodos*, & jus in Synodis celebrandis *condendi Leges*, pars est cultûs Christiani *necessaria* prorsus, & *ἐσσις*. Quomodo enim *fient* omnia *ἡλικιότης, ἡ ἀρετὴ, τὰ ἔργα*, nihil scilicet *confuse*, & pro cuiusque *Temeritate*? Quomodo controversiarum figetur *Serra*, & malæ fidei mercatoribus Labia saltem obturabuntur? Unde tollentur corruptelæ, quæ in Ecclesiæ Disciplinam subrepisse comperientur? (ut paucis denique absolvam,) Ubi loci difficillimæ de Rebus Fidei Quæstiones, aut tutò poterunt *eventilari*, aut ad optatum aliquando perducì *Finem*, si non in *Synodo Nationali* in Nomine Domini congregatâ, cui vel ipse fidem dedit, se pro certo interfuturum?

1 Cor. 14. 40.

§. 5. Quotus enim quisque est, etiam in sacris versatissimus, (si *privatim* accedat, & *extra Synodum*,) cui cùm abdita mysteria Divinæ Naturæ appropinquant, simulque incumbunt enarranda, non refugiat evelligîo trementi sanguis, atque præ metu exalbescat? Quotusquisque vel *Ingenio* complecti queat, (nedum *verbis* allequatur,) quomodo Pater sine initio, & sine *fine* gignat Filium, in quem ita Generans sese totum effundit, ut ipsi nihil *decedat*, & a quo Generatus cā nascitur ratione, ut ab

eo

eo qui generat recedat nunquam? & à quibus utrisque Spiritus Sanctus eo pacto procedit, ut ne <sup>pro</sup> quidem confusis Personarum Trium proprietatibus, ejusdem naturæ inter omnes consortium existat absolutissimum? Quis est ille in Theologicis usque adeò oculatus, ut expedire mihi queat (saltem pro rei dignitate) ineffabile illud Divinæ cum nostrâ Naturâ contubernium? quoque nexu sibi invicem eum in morem sint copulatæ, ut idem qui semper ex Deo vero verus Deus existat necesse est, Homo quoque, & quidem verus, ex verâ homine nasceretur? aut quomodo mulier Desponsata ita Parentem suum pepererit, ut virgo fuerit, etiam à Partu, multo quàm ante Immaculatio?

§. 6. Certo certius (Auditores) tantùm abest ut *privatim* de rebus hujusmodi sit statuendum; ut nulla sint capita Theologica, unde natæ sunt aut *plures*, aut certè *difficiliores* de ipsâ Fide Quæstiones. Nulla de quibus erratum est, aut *facilius* utique, aut *periculosius*. Nulla in quibus insudarunt majore cum animi contentione, suprà-quàm-dici-potest eximia Scriptorum veterum Ingenia. Nulla in quibus explicandis, aut magis *variant* Interpretes, aut majores



jores veritati *offundunt Tenebras*. Tanta est hominum imbecillitas, in Rebus Dei investigandis; Tanta verborum etiam obscuritas, in investigatis enarrandis; Tantaque rerum difficultas, quæ omne verborum artificium plerumque superat, & compluribus parasangis post se relinquit.

§. 7. *Egone* verò, aut *Ille*, aut quisquam alius ὁ Διδως, ut ad ejusmodi ferè ἀνεξετάσιμα, ἀνεξιχνίαστα myſteria, per loca crebris variisque difficultatibus impedita, frequentibus salebris intersepta, lamis ac saltibus impervia, eluvionibus & voraginibus sæperumerò intercisa, aditum *Singuli* faciamus, qui vixdum patuit *Universis*?

*Hi sunt vel Synodo tam digni vindice Nodi,*

Ut sibi in solidam enodandis, *Frequentiam* Hominum Angelorumq; videantur forsan desiderare. Nec *aliusmodi* scilicet *frequentiam*, quàm cui Christus per Paracletum ita interest, & præest, ita dirigit, atque gubernat; ut vere possit & *sine fæco* Tritum illud pronunciari, [*Decrevit hæc Sancta Synodus in Spiritu Sancto Convocata,*] aut quod eodem ferè redit, Ἐδοξο τοῦ πνεύματος τοῦ ἁγίου ὁ ἡμῶν, *Visum est nobis per Spiritum Sanctum, nihil ultra imponere vobis oneris, quam hæc necessaria.*

§. 8. Non *præcise*, & *per se*, & *antecedenter* necessaria ; *Necessaria* tamen omnimodè, ut vobis in partes abeuntibus statuatur *uniformis* vivendi *ratio*. *Necessaria* etiam, quia *Præcepta*. Charitas enim (fatente *Beza*) in Rebus Mediis est *necessaria*. Charitas autem sine *obsequio*, nulla potest excogitari. Et quandoquidem illud *ἡ ἀνάγκη* usque adeò sit *pure Græcum*, ut apud *Atticos* etiam Scriptores de iis rebus adhibeatur, quas aut fieri, aut omitti *Lex ipsa jubet*, ideo rectà me ducit ad *secundum ζήτημα* trutinandum ;

II. Nempè de rebus antecedentèr & ex naturâ suâ *Adiaphoris*. An, & quatenus, & cujuscumque *Necessitatem* sibi acquirant, & (legitimâ Synodo decernente) in *Leges* abeant. *Ἐδοξε μὲν δὲ ἡ ἀντιθesis ὅτι τῶν βέβηκε, πλὴν τῶν ἐπαναστικῶν τέτων.*

§. 1. Vocabulum illud [ *ἀντιθesis* ] quod à Sanctâ Synodo adhibetur, liquidò notat *Autoritatem Præcepto* junctam. *Βέβηκε* autem hic dicitur quod *ζυγὶς* suprâ (v. 10.) Apertè innuens, *Materiam* Canonis Apostolici *Adiaphoris* esse annumerandam. Non de *Fornicatione*, aut *commercio cum Idolis*, (quæ *Natura sua sunt mala*, & quorum *merces mors est*), sed de *sanguine* loquor,



quor, & suffocatis, à quibus ut rigidè se abstineant tenentur Gentes. Cujus rei Indifferentiam (si per se consideretur) ille Christi Aphorismus abundè probat. *Non quod intrat in os coinquinat hominem, sed id quod exit.* (Mat. 15. 11.) Et qui forte pauci adhuc ista tangere formidant, (inquit Episcopus\* Hipponensis) à cæteris omnibus irridentur. Cui etiam suffragatur universa Ecclesia Wirtembergensis: *Instituerunt* (inquit illa) *in Actis Apostolicis, ut Gentes caverent ab esu sanguinis & suffocatorum; non ut hæc observatio inter Gentes esset perpetua, sed Temporalis; & tantisper duratura, dum hujusmodi esus non esset amplius offendiculum.* Ita Ecclesia etiam Bohemica, capite decimo quinto.

§. 2. Rerum autem Indifferentiam cessare posse, & *à didpoex* transire in *Necessaria*, (saltem pro temporis conditione, necdum legibus abrogatis per quas jubentur,) Argumentis penè innumeris probare possem, nisi id hominis videretur libertate loquendi suâ intemperantèr abutentis. Pace vestrà tamen liceat (modò breviter raptimque) ut inde usque ab initio rem totam repetam. Dignum est enim quod hic advertam, Post privilegia multifariam primis Parentibus indulta, placuisse Deo Protoplastas

\* Augustinus ubi suprà, lib. 32. cap. 13. p. 200. C. Wirtemb. Confess. art. 35. Vide Bezæ Epist. Octavâ ad D. Edmund. Grindallum Episcop. Lond. pag. 210.

\* Aquin. I. 2.  
q. 94. art. 2.

triplici Lege coercere. Primâ scilicet *naturali*,  
cujus primum \* Præceptum est, *Bonum esse*  
*prosequendum, vitandum malum*; Altera *super-*  
*naturali*, de *Credendo & sperando* in unum Deum,  
*ipsumque animitus diligendo*; Tertia deniq; *spe-*  
*ciali*, (ut doctissimus *Torniellus* loquendum pu-  
tat) De ligno scientiæ Boni & Mali sub pœna mor-  
tis non comedendo. Si quis autem hîc sciscite-  
tur, cur prioribus non contentus, tertiam insuper  
Legem adjecerit Deus? Respondent illico Do-  
ctores, id *duplici de Causa* à Creatore fuisse fa-  
ctum. *Prima causa* hæc erat, ut sua in homi-  
nes *παμπασιλεία* luculentius aliquantò constare pos-  
set; cui Res per se *Medias*, nullisque Legibus  
adversantes, pro absoluto suo imperio, aut *præ-*  
*cipere* placuit, aut *prohibere*, quemadmodum ipsi  
collibitum fuerit. *Altera causa* videtur esse, ut  
vel sic in *primo homine*, (Humani Generis planè  
Archetypo,) luce clariùs innotesceret futuris  
seculis, quantum obsequii quasi vectigal (in his  
quæ *mala not sunt*) τὰς ἐξουσίας ἀπορροήσας solvendum  
esset. Inprimis Deo, per *Quem Rex Regnat*;  
deinde Regi, qui Dei in Terris vicarius audit;  
postmodum verò *Potestatibus* à Rege missis. Ita  
enim Beatus *Petrus*, Pauli optimus Interpres,  
*Ep. I. cap. 2. v. 13. & sic deinceps.*

§. 3. Et





\* Demon-  
stravimus de  
principio,  
potestatem  
hanc fuisse à  
Christo Ec-  
clesiæ tradi-  
tam, ut scili-  
cet pro cir-  
cumstantiis  
locorum &  
temporum,  
proque ne-  
cessitate Ec-  
clesiarum le-  
ges concipiat  
& Canones.  
*Zanch. l. i. in  
4tum præcept.  
p. 765.  
Vide Harmo-  
niam Confessio-  
num Genevæ  
Edit. 1581.  
à p. 210. ad  
p. 231. præ-  
sertim p. 213.  
214.*

inquietudinis aut turbæ afferre poterant; in quan-  
tum scirent, se coram Deo esse liberos. Præterea,  
in externa Disciplina & Ceremoniis, sigillatim vo-  
luit præscribere quid sequi debeamus. — postremo ;  
prout Ecclesiæ utilitas requireret, tam ritus usitados  
mutare & abrogare, quam novos instituere conve-  
niet. Et,\* ut in pauca rem conferam, Ecclesiæ  
ferè ad unam omnes quæ Protestantium nomine  
censentur, saltem Bohemica, Helvetica, Gallica,  
Belgica, Wirtembergensis etiam, & Suevica, An-  
glica, Saxonica, & Confessio Augustana, (quas  
de industriâ nudius-tertius hisce oculis usur-  
pavi) uno ore confitentur, etiamsi non uno ver-  
borum ambitu, Quod omnes Ritus & Ceremoniæ,  
quæ ad pacem faciunt & Charitatem, nec verbo Dei  
adversantur, sive eæ ab Episcopis, sive à Synodis  
Ecclesiasticis, sive ab aliis Auctoritatibus quibuscun-  
que extiterint, semel introductæ servari debent; &  
de eo simpliciores laborare non debent, neque hoc mo-  
veri aut perturbari, sed quia bonæ sunt, iis etiam ad  
bonum uti.

§. 4. Quod illis potissimum notandum ar-  
bitror, & remotis Arbitris expendendum, qui  
ita videntur animati, ut nihil sibi mandari ve-  
lint, quod non in ipso sacro Codice conceptis ver-  
bis præcipiatur. Certè graviter in eos censuram  
agit



agit Theologus ille consummatissimus, Episcopus hodie Lincolnienſis, (cujus laudes sanè reticeo, quia crediderim de his reticere velle, & ipsius modestiæ parcendum puto;) *Posse* (inquit) *de novo Leges condi, de Ritibus, de Rebus, & personis Ecclesiasticis, omnibusque sacri cultus externi circumstantiis, ad ordinem, honestatem, & adificationem spectantibus, extra eas que sunt a Christo & ejus Apostolis tradite in sacris literis;* adeo manifesta res est & rationi consentanea, ut perversi judicii obstinatique animi suspitione agre se liberaverit, qui siccus & sobrius id negaverit.

*Sanderſon de leg. Hum. oblig. Præf. 7. p. 288.*

§. 5. Quin & Res per se Medias Necessitatem posse induere, si non satis aliunde, vel inde liquet; Quòd duplici semper Jure, Divino scilicet & Canonico, Primæva Dei Ecclesia felici omine regeretur. Quorum illud in *Sacro Codice*, Hoc in *Codice* continetur quod à Concilio Chalcedonensi *Corpus Canonum* appellatur. Uterque olim in Conciliis *Sedile* habuit *Peculare*, in ipso Consellus *Meditullio* eminentissimè collocatum; ut ex conspecto eorum jure, Apostolorum successores Religionis Dogmata explorarent, oborras Hæreses succiderent, & quicquid uspiam controversiæ ad *Rem-publicam Ecclesiasticam* aliquo

quo modo pertinebat, Divino semper adminiculo ad lætum exitum perducerent.

§. 6. Quòd autem Leges Ecclesiasticæ, Auctoritate Regiâ statuminatæ, ipsas hominum conscientias in Deo onerant, ex eo facile conficitur, quòd *πᾶσι κτίσιν ἀνθρώπων* eo modo ac methòdo parendum docet Beatus Petrus, ut Regi in quantum *supremo* Domino, *Reliquis* in quantum a Rege missis, utrisque verò propter Deum obsequium debitum exhibeatur. Et meritò quidem; quum Totum Regimen exprimitur per τῷ Θεῷ διαταγὰς, (Rom. 13. 2.) unde & Petrus nos jubet (apto vocis delectu) διὰ τὸν κύριον διαταγῆσαι :

\* I Pet. 2. 13.

\* Rom. 13. 1.

nimirum ταῖς ἐξουσίαις κατὰ Θεὸν \* τεταγμέναις. Et quandoquidem in ordine sive Progressu *Potestatum*, à Presbytero ad Episcopum, ab Episcopo ad Synodum, à Synodo ad Regem, à Rege statim ad Deum scandimus; ineluctabili consequentiâ videtur mihi concludi posse, Quod quicquid Reges præcipiunt, sive per se immediate, sive per alios quoscunque quos Potestatis suæ participant, si nusquam à Deo prohibeatur, id ipse Deus præcepisse censendus est. Nam & identidem præcepit, ut unusquisque Potestatibus obsequium præstet. Nec illud tantum, ut unusquisque; verum etiam ut Omnis \* Anima sublimioribus Potestatibus

\* Πᾶσα ψυχὴ  
καταοικήσα.  
Rom. 13. 1.



statibus subiecta sit. Cujusmodi phrase submonetur, quòd non *in speciem*, aut *ore tenus*, sed *medullitus*, & *ex animo*; non propter iram amolendam, sed propter ipsam *Conscientiam*, fidemque nostram *liberandam*, morem gerere Potestatibus devincti sumus. Non ad oculum servientes, quasi hominibus placentes, sed ut servi Christi facientes Dei voluntatem, in Cordis nostri simplicitate; bona fide servientes, sicut Domino, & non hominibus. (Eph. 6. 6.)

§. 7. Nec hîc immemores esse decet, quod in Synodo Nationali *Res Regis agitur*; quippe qui duplicem Personam sustinet, & Jure duplici potitur; unde & Regis *Auctoritatem*, non modò in *Personas*, sed & in *Causas Ecclesiasticas* agnoscit \* Ecclesia Anglicana. Et quandoquidem edixit Salvator noster, *redde Cæsari quæ Cæsaris*, perinde est ac si dixisset, (Judice saltem \* *Augustino*,) *Nisi Cæsaris præceptum præcepto Dei adversatur, tanquam judici supremo parendum est*. Cui consorium acciruit *Johannes Bekinsau* apud *Goldajum*. Quicquid jusserit *Supremus Ministratus* quod Dei mandatis non repugnat, ita ut locum non habeat illud, [Melius est Deo quam hominibus obedire,] omnes, cujus-cujus honoris fuerint, nisi Dei ipsius Ordinationi resistere velint, profecto ob-

\* Artic. 37.

\* Aug. in  
Matib. de pu-  
ero Centurio-  
nis judicantis  
se indignum  
Præsentiâ  
Domini.

\* Apud Con-  
fess. Bohem.  
cap. 16. de  
Magist. Polit.

\* Vide Har-  
mon. Confess.  
Sect. 19. pag.  
276, 281,  
282, 286.

*Sequi tenetur. Eundem in sensum \* Hieronymus, Si Dominus (inquit) jubet quæ non sunt adversa sacris literis, servus Domino subjiçiat. Huc accedunt Confessionum Reformatarum etiam suffragia, nimirum \* Belgica, Bohemica, Saxonica, Augustana. [Universi & singuli eminentibus Potestatibus subjectionem præstent, in omnibus quæ Deo non sunt contraria. Necessario debent obedire, nisi jubentibus peccare.*

§. 8. Nec tantum numero suffragantium, sed & gravissimis Rationum momentis nitimur. Illud enim imprimis incumbit Regi, (aliisque sub eo qui Gladium habent,) summam curam adhibere, ut Ecclesia Dei Ritè, atque ordine Gubernetur; ne polluaturn unquam, aut corruat, sed contra omnigenas corruptelas facta tecta præstetur. *Privatis* omnibus curandum, ut sincera Ecclesiæ membra sint; neve sinant corpus suum (quod *Templum Dei* nuncupatur à *Spiritu Sancto*) pluribus fordibus inquinari, quàm ut purissimus ille Spiritus in eo velit inhabitare. *Regibus* ea propter commissus est Gladius secularis, quo *extrinsecus* accinguntur ceu Dei vindices in iram, Rom. 13. 4. *Privatis* verò non permittitur nisi gladius ille spiritus, (seu verbum Dei,) quo Christianos ad unum

omnes



omnes *adversus impetus Diaboli* accingit *Paulus*, (Eph. 6. 17.) Præfectis denique *Ecclesiasticis* commissus est *Gladius Spiritualis*, quo omnes subditos immorigeros \* ἐλέγχειν ὑποτάκτους, (id est, per modum *Excisionis*,) eosque *Satanæ* etiam tradere

\* εἰς ὁλιθρον σαρκός, ab ipso Deo mandatum habent.

Frustrà enim dixisset *Christus*, *Dic Ecclesiæ*, (Mat. 18. 17.) nisi effrænes compescendi facultas ei competiisset. Ita naturâ est comparatum, ut *Gemella hæc Potestas, Sacra pariter, & Secularis*, (prorsus ut *Pietas, & Probitas, \* Timor Dei, & Regis*,) manus porrigant sibi invicem ab omni parte *auxiliatrices*.

§. 9. Ab utriusque *Auctoritate* quicquid *Legum positivarum* de rebus nudè *Adiaphoris* sancitum fuerit, (ex sententiâ *Ecclesiæ Anglicanæ*,) ipsam obligat *conscientiam*. *Conscientiam* dicimus, non *Rei ipsius*, (sive prohibita, sive præcepta,) quæ per se est ἀδιάφορος, sed nostræ saltem obedientiæ, quam *Lex Divina* à nobis exigit; & adeò non est ἀδιάφορος, ut ad salutem etiam æternam sit usquequaque necessaria: utpote quam qui non præstiterit, damnationem sibi accersit, si fides *Apostolo* sit habenda, disertè illud asseveranti, Rom. 13. 2. Hanc esse mentem \* *Ecclesiæ nostræ*, videre est in *Homilia de Bonis operibus* institutâ.

\* Matth. 18.  
17, 18. Tit.  
1. 13.

\* 1 Cor. 5. 5.

\* Prov. 24.  
21.

\* Vide Tom. 2.  
Homil. 4.

\* Harm. Confess. Sess. 19. pag. 292.

Graviter peccant qui propter has indifferentes Ceremonias turbant Ecclesias, damnant alios principes, & Magistratus. Hæcine Pleras quam jactamus? Hæcine charitas quam debemus Ecclesiis & fratribus?

Zanch. de Rel. lib. 1. pag. 765.

\* Nunquam Ecclesia Dei in Terris caruit Ceremoniis, neque carere potest; cum sine Ceremoniis, nec fideles in unum convenire & coalescere possunt, nec Deo publicè servire. Zanch. de Rel. l. 1. p. 420. Thef. 2.

\* I Cor. 14. 26.

Dicit autem Ecclesia Suevica; \* *se inter primi Ordinis Bona opera, dedisse locum Obedientiæ quæ Magistratibus exhibetur. Et unusquisque studiosius publicis legibus se accommodat, quo sincerior fuerit Christianus, fideque ditior. Verba sanè, si quæ alia, valdè ἀξιομαρτυρία, propè dixeram etiam dignissima, quæ Canonibus nostris accenseantur. Videant, quibus vacat, Confessionis illius Suevica caput tertium supra vicesimum.*

§. 10. Hæc Gemellâ Auctoritate, Regiâ scilicet & Ecclesiasticâ, utrâque cœlitus oriundâ, adhuc in Lumbis Proavorum innixi sumus, cum ab illâ sive Ecclesiâ sive curiâ potius discessimus, quam ab omnibus deferendam Romani fecerant. Unde nihil frequentius in ore erat Pontificiis, quàm nihil apud nos ordine, nihil *decenter* & ὀρθομένως, sed susque deque potius omnia in sacris cœtibus usurpari. Quibus ut os occluderemus, eo pacto rescuimus quicquid aut *spurcum* fuit, aut *frigidum*, aut sacris literis *adversarium*; ut retinenda etiam censuerimus, non tantùm ea quæ nôrant omnes ab ipsis Apostolis derivata, verùm etiam & alia quædam quæ ex \* usu publico videbantur, quippe quadantenus facientia \* πρὸς οἰκονομίαν.

Rectene,



§. 11. Rectene, an secus, non *Illorum* erat *dispicere*, nedum certè *pronunciare*, quibus dicitur ab Apostolo, *obedite Præpositis, & subiacete*, Heb. 13. 17. si quid aut *deficit*, aut *redundat*, aut quocunq; modo *claudicat* in iis *Placitis Ritualibus*, quibus obstrepunt Novatores, totisque viribus adversantur; totum illud lubentissimè Gubernatoribus Ecclesiasticis, in legitimà Synodo convocatis, seu *auferendum*, seu *amplandum*, seu *castigandum* etiam submittitur. Absit autem in tali Synodo, ut cum carne & sanguine *deliberetur*; aut consilium ineatur de illis Homulibus deliniendis, quibus *quieta movere magna merces*. Nam (ut optimè Hilarius,) *Dulce quidem est nomen Pacis, sed aliud est Pax, aliud servitus*. Et aliquantò quidem præstat τὸ ἀμῶς ἔν τῷ κατὰ, (ut Ignatius scribit ad Polycarpum,) *discerpi simul & vincere*, quam turpi *cedere contumaciæ*; & optimas Leges *abrogare*, eâ tantum de causâ, quod sæpè à pessimis *violantur*; aut summis curis *diltringi* nequid illis non placeat, quibus \* *Dei Ordinatio* vix unquam placuit, & quibus non placet placere Deo. Illud ferè unum Curandum est, ut in omnibus Placitis Synodalibus, identidem respiciatur ad illam duplicem Evangelium prædicandi rationem,

Ignat. ad Pol.  
Edit. Voss.  
pag. 12.

\* Rom. 131.

\* Εὐ τοίνυν  
 ἁ μὲν κηρυττῶ-  
 σι τὸ λόγον, ὁ  
 μὲν, τῇ ἡγεσίᾳ,  
 ὁ δὲ, τῇ φωνῇ.  
 πᾶς ἐκ ἁμῶν  
 διδασκῶν;  
 Clem. Alex.  
 Strom. lib. I.  
 p. 270. in 2  
 Tim., 2. 2, &  
 15. Ἀλλ' ἡ μὲν  
 κηρυκτικὴ ὁμι-  
 λήμην ἡ δὲ πᾶς  
 ἀγγελικὴ ὁπο-  
 τέρας αὐ ἐνε-  
 γῆ, διὰ τὸ τοῦ  
 χειρὸς, διὰ τὸ  
 τὸ γλῶττης,  
 ἀφελῆτα. Id.  
 ib. p. 271.  
 Ἡ γὰρ γλῶττα δὲ  
 δίδωκεν ἡ μὲν γὰρ  
 ἀγγελικὴ, ἡ δὲ ἡγετική.

nem, à \* Clemente Alexandrino indigitatam ;  
 nempe ἀγγελικὴν, ἢ κηρυκτικὴν, quarum una erat ἡγετική,  
 ἀγγελία altera. Illud enim in more \* erat Eccle-  
 siæ adhuc incorruptæ, (testante Vincentio Liri-  
 nensi,) Fidem veram probare duobus his modis ; Di-  
 vini Canonis auctoritate, & Ecclesiæ Catholicæ Tra-  
 ditione. Ad quam utramque Beatus Paulus  
 hortatur Thessalonicenses. Itaque fratres perstate,  
 & retinete Traditiones, quas didicistis, sive per  
 Sermonem, sive per Epistolam nostram, 2. ep. c. 2.  
 v. 15. Atque ita traducti sumus ad tertium  
 ζήτημα pensitandum ; Nempe

his modis approbant. — Non quia Canon solus non sibi ad universa sufficiat, sed  
 quia S. Scripturam pro suo quisque arbitrato interpretantes varios errores concipi-  
 ant, adeoque necesse sit, ut ad unam Ecclesiastici sensus Regulam Scripturæ Cœlestis  
 Intelligentiā dirigatur. Vinc. Lirin. advers. Hæres. cap. 41.

De Regula illa aut Norma, ad quam decreta Eccle-  
 siastica necesse habent ut exigantur.

§. 1. **N**ON abhorrebit à proposito (hinc ar-  
 reptâ occasione) secretioribus aliquan-  
 tis per suspiriis vicem nostram lugere, nostrisq;  
 malis non tantum Pœnæ, sed & Reatus ingemif-  
 cere. Unde enim in Clerum, & in Ecclesiam, nisi  
 ab ipsis Ecclesiasticis tam atrociter animadver-  
 sum ? ex quibus quippe quàm plurimi, malæ  
 fidei



fidei mercatores, ἀκούβαρα quædam & ὑποτεταγμένα simpliciorum ex vulgo hominum credulitati obtruserunt : & nescio quem fucum nundinarium veritatis Fronti illinentes, offucias fecerunt Religioni, fraudem Populo, & proximè aberant ne sibi ipsis etiam perniciem. Nam dum sacræ paginæ ἀυτοπισίας venditabant, fugillabant interim Ecclesiam, (ut ut \* *Columnam & firmamentum veritatis*,) & Disciplinæ receptissimæ Antichristi stigma inurebant ; Patrum Nævos & labeculas sub aspectum vulgi ponebant ; suæque ipsorum deliramenta pro imperio obtrudentes, Scripturas Dei sacrosanctas in Lesbiam Regulam demutabant. Quæ horsum-versum versatilis, ad Fidei dogmata dijudicanda vice Canonis illius διορνύς (proh dolor !) adhibebatur. Et quemadmodum de *olivæ* nucleo mitissimæ asper exoritur *oleaster*, Deque papavere *Fici* gratissimæ ventosa & vana *Caprificus* exurgit ; Ita & Hæreses de nostro fructificaverunt non nostræ ; degeneres veritatis grano, & mendacio *sylvestres*.

§. 2. Sed Hac utique (inquit ille) & Ipsi habent in nos retorquere, à nobis Scripturarum Adulteria fieri. Ergo non proficit Congressio Scripturarum [ex privatâ nimirum interpretatione] nisi

ut

\* 1 Tim. 3.  
15.

Tertull. de  
Prescript. ad-  
versus Hæres.  
cap. 17. 18.

ut aut stomachi quis ineat eversionem, aut Cerebri. Si enim recipit Adversarius, non recipit integras; Et si aliquatenus integras præstat, nihilominus diversas expositiones comminiscitur. Tantumque veritati obstreperit Adulter sensus, quantum utique corruptor stylus. His nituntur Novatores, pro iis scilicet stabiliendis quæ ex falso composuerunt. —

\* Id. ib. cap.  
19.

\* Ergo non ad Scripturas provocandum est, [pro cuiusque Arbitratu explicatas,] nec his constituendum certamen, in quibus aut nulla aut incerta victoria est, aut parum certa. Ordo rerum expostulat, ut illud inprimis decernatur, Quibus competat fides ipsa, cujus sint Scripturae, à quo, & per quos, & quando, & quibus sit Tradita Disciplina, qua fiunt Christiani. Ubi enim apparuerit esse veritatem Discipline, & Fidei Christianæ, illic erit Veritas Scripturarum, & Expositionum, & omnium Traditionum Christianarum.

§. 3. Serio dicam, Auditores, (& quantumvis Literatori, liceat tamen vel dixisse,) quod quotiescunque apud me solum rationes in eo, quibus aut funi Disputationum, aut Schismatum cumulo, aut Hæreseon Congeriei aliquando tandem occurratur; non videntur hæc mihi aliter, quam in Ecclesiasticæ Auctoritatis stabilimento expediri posse. Nec unquam erit ut proceda-



procedamus in Animorum consensu & Pace publicâ stabiliendis, (quæ jam sola fere Sparta incumbit Clero adornanda,) priusquam ad decantatum illud indubitatæ per omnia secula

\**Traditionis* fulcimentum pro sua quisque virili, *ἀναίμας ἀναίμας*, quâ publicè, quâ privatim, nosmet ipsos accinxerimus. Quicquid extra hunc apicem insudabitur, totum *ἑρπῶς* quantum-quantum non nisi *παρρηγοῖ* comperietur; & utcumque *ἐκπύρις* elaboratum, certè *ἐρίτης* evanescet. *Junone* nostrâ

*fruamur*, sed *momentanea*; nullâque extrinsecus adhibitâ vi, mox in nubeculam desiturâ. Nova-

tores illi inter Clericos qui in ipsum os *Anti-*quitatis contemptim admodum oggannierunt, quot quantisque hoc in Regno *καὶ τοτὸς* quàm promptos Aditus patefecerunt? Si quicquid

Vetus Ecclesia sive decrevit, sive admisit, perque decursum tot seculorum ad hunc usque diem *ἀνατίθηται* deduxit, susque deque jam tandem habendum sit; valeant per me licet unâ cum

*τάξιν ἱερατικῇ*, etiam *Decimæ*, *Pædobatismus*, & *Diei*

*Dominici* Reverentia. Immo (quod totus horreo inter effandum) ipsius Numinis *Tres Personatitates*, & *Processio Spiritus* etiam à *Filio*, ad privati cujusque arbitrium tanquam ad Lydium Lapidem revocabuntur. Nihil deinceps

E e

in

\* In ipsâ Catholicâ Ecclesiâ magnoperè curandum est, ut id teneamus quod *ubique*, quod *semper*, quod *ab omnibus* creditum est. *Vin. Lir. advers. Hæres. cap. 3.*

in Ecclesiâ relinquetur illibatum, sed ex casto Veritatis Sacrario in turpissimum hæresiarcharum lupanar desinet. In obscurioribus aut ambiguis Scripturæ locis interpretandis, abundet quisque suo sensu per Ecclesiam licet; eâ lege videlicet, ut ad Fidei *ἀναλογίαν* exigantur omnia; semperque (ut Vincentius Lirinensis monet) *Prophetica & Apostolica Interpretationis Linea juxta Ecclesiastici atque Catholici sensus Regulam dirigantur.*

§. 4. In hujusmodi Thematis tractatione, certè si quantum mihi rerum dicendarum suppetit, tantum vobis Patientiæ in promptu esset, periculum vobis immineret, ne in suggesto confescerem.

Sed opportunè mihi succurrit, quàm non facile condonetur ad clepsammidium concionanti, prolixius agere. Et ne Tempus præterlabatur hujusmodi Pensis præfinitum, satius duco circumscribere quod alioqui restat discutiendum, quàm aut vestro tædio non occurrere, aut modestiæ meæ limites videri saltem transilire.

§. 5. Interim tamen non possum quin vos obtester, (Reverendissimi admodum in Christo Patres, Fratres in Domino dilectissimi,) per Patrem



Patrem Luminum benignissimum, qui Divini vos Luminis participes fecit; per Sacrosanctum illum Spiritum, qui vos obsignavit

ὁς ἡμεῶν ἀπολυτρώσις :

perque dulcissimum illud Nomen quod super omnibus vobis est invocatum; per siquid vestris animabus aut unquam Cordi aut Curæ fuit; ut ea vestrum unicuique obeundi muneris sit conscientia, quæ memoriam Sui non perhorrescat, suæq; ipsius non metuat interesse Posteritati. Ut ab hac Synodo Apostolicâ Pharmaco vobis indicato, morbis publicis sanandis medicatrices manus adhibeatis. Ut quod in Synodo Oecumenicâ, nemine quidem refragante, id in vestrâ Provinciali, læto celeusmate excipiat, τὰ ἀρχαῖα ἔθνη κρατεῖται. Utque de vobis unusquisque dicendum putet, contra quàm Ille \* Nazianzenus de sui seculi Conciliis,

ὅτι ταῦτα τῆς Συνόδου τίλῃ εἶδε χρῆσθ'· μὴδὲ περὶ ἀνάγκῃ κακῶν, μαλλον δὲ λυσι, εἰ συγκαλεισμέν.

§. 6. Nihil mihi ulterius restat, quàm ut suppliciter & obnixè atque animitus Deum venerer, ut ducat vos omnes per Spiritum Sanctum, in omnem omnino veritatem; suggeratque vobis consilia Ecclesiæ suæ salutaria, propter Merita Mortemque Filii sui unigeniti. Cui Filio cum Patre in unitate Spiritus sancti, Im-

E e 2

mortali,

Eph. 4. 30.

\* Concil. Nicæn. Can. 6.  
A. D. 325.  
\* Ἐχὼ μὲν ἡμεῖς, εἰ δὲ τ' ἄλλοις χρῆσθαι, ὅσοι πάντα σύνορον εὐαγγελίζονται, ὅτι μαρτυρίας Συνόδου τίλῃ εἶδον χρῆσθ'· μὴδὲ λυσι κακῶν μάλλον ἐχρυσάμεν, ἢ περὶ ἀνάγκῃ. Greg. Naz. Epist. 55. ad Procopium verò, 42. p. 814.

mortali, Invisibili, soli Deo sapienti, sit Honos,  
& Gloria, & Gratiarum Actio, & nunc, &  
deinceps, in Secula Seculorum.

**F I N I S.**



Concio Academica

D E

HIERARCHIA SECULARI,

Speciatim & Præsertim

De Iure Regum,

HABITA

I N T E M P L O B E A T Æ

M A R I Æ

A P U D

O X O N I E N S E S ,

P R O

T E R M I N O I N C H O A N D O

XIV. CALENDAS MAIAS,

M. DC. LXIII.

Conno A cadem

D. Jux Regum

M A R I E

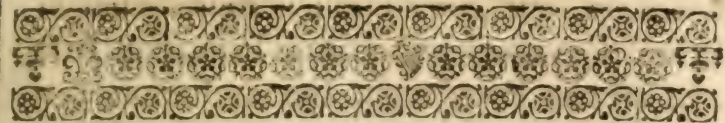
O X O N I E N S I S

TERMINO IN NOVEMB

DE CALLED

EDITION





In Epistolâ priore Beati Petri, Capite secundo,  
Commate decimo tertio, de Politiâ Chri-  
stianâ sic scriptum legimus.

*Subiecti igitur estote omni humanæ Creaturæ propter  
Deum; sive Regi, quasi præcellenti; sive Du-  
cibus, tanquam ab eo missis; in vindictam ma-  
lefactorum, laudem vero Bonorum.*

§. I. **R** Equirenti mihi nuper, ad hanc Pro-  
vinciam destinato, (Viri & Fratres  
Dilectissimi,) si quid in eâ (non adornandâ, sed)  
pro viriculis obeundâ, vel feliciter invenire, vel  
observare diligentèr, vel accuratius contexere,  
vel qualitercunque demum aliàs præstare pos-  
sem, quod Audientibus aut Curæ aut Cordi  
esset, aut quo gratiam non planè nullam ab  
*aquis rerum Æstimatoribus*, vel (quod potius in  
votis erat) apud *Deum* saltem inirem; evestigio  
& sine morâ subibat animum recordatio, quod  
nullum

nullum certius promptiusve aut *Malis Publicis Remedium*, aut *Bonis Publicis Fulcimentum* videtur posse excogitari, quàm si Principum Jura, cum officiis Populorum qui iis subsunt, ad testatissima sua Principia in omnium Animis exigantur. Idque methodo tam distinctâ, verborum ambitu tam exporrecto, & momentis Rationum cum rationibus argumentandi tam ad Vulgi Captum accommodatis; ut nemo tam *bardus* inveniat, qui officii sui non *gnarus* sit, aut sanè *frontis* tam *perfrictæ*, qui satis *gnarum* se esse *negare* ausit. Constat autem apud *omnes* qui de Rebus civilibus administrandis vel *fando* unquam inaudiverunt, perinde *Principi* ac *Populo* certos limites & Cancellos statutos esse, fines certos metasque tam à Deo & Naturâ quàm à Gentium legibus assignatos,

*Quos ultra citraque nequit consistere Rectum.*

Quippe quibus proculcatis, Sana Rerum Administratio pessum datur, & contabescit. Nec tantummodò *Seditiones*, (ut ut Illa satis ampla malorum seges,) sed & quæ inde enascuntur, vicia scilicet *omnifaria*, radices agunt.

§. 2. Videtur ergò totis viribus in id præcipuè incumbendum, ut Jura Principum in *Populos*,



*Populos, cum horum Officiis erga Principes,*  
*& utrorumque Officia adversus Deum, non mo-*  
*dò omnibus innotescant, sed æquâ lance truti-*  
*nentur. Idque ob alias non contemnendas, sed*  
*hanc potissimum rationem, uti tranquillam &*  
*quietam degamus vitam cum omni Pietate & vene-*  
*ratione. 1. Tim. 2, 2. Quod videatur Sanctus*  
*Paulus Succincte admodum loquutus, simulque*  
*oppidò Copiose. Quippe qui multum non multis*  
*quamvis alibi passim enuntiat, plura tamen pau-*  
*cioribus nusquam loci enuntiaverit. Nempe Vo-*  
*cabulum illud Σμύρνας (fatentibus ipsis Disci-*  
*plinariis) complectitur omne genus officia quæ*  
*in hominum Commerciis vigere debent. Et in*  
*eo quod superaddit [ἐν πάσῃ δουλείᾳ,] planè omnimo-*  
*dam comprehendit quæ Deo debetur observan-*  
*tiam. Nescio enim quo pacto, comparatum est*  
*ita, ut Pietas simul & Politia, quemadmodum*  
*Dei & Regis Timor, manus invicem sibi porri-*  
*gant ab omni parte auxiliatrices. Eum scilicet*  
*in finem constituuntur Magistratus, propter*  
*quem & Christiani & Cives sumus. prorsus ut*  
*Pietas cum Pace ubique vigeant, & conjunctis-*  
*simo perfruantur in omnium Animis Contu-*  
*bernio. Cujus rei Desiderio nunquam feliciter*  
*satisfiet, quàm si qui Præsunt & Subduntur quod*  

F f
suarum

suarum est partium ex æquo præstent. Illud est maximè *Subditorum*, ut toti ordini *Magistratum*, seu *ἐξουσίας πταιγρίας* quantumcunque *δουλοῖσι*, (ut nostra habent exemplaria,) vel quantumlibet *οικολοῖσι*, (uti habemus in *Archetypo*,) perquam *morigeros* se præbeant vel propter Deum. Ad *Magistratus* autem spectat ex alterâ parte, sive in *pænam*, sive in *præmium*, sua cuique distribuere; Bonos *Clypeo* tutari, in malos *Gladio* animadvertere; *Piè* viventibus favere, in *immorigeros* verò *sævire*;

*Parcere Subjectis, & Debellare Superbos.*

Quod utrumque simul officium *Spiritus sanctus* hoc *Textu* complexus est,

*Subjecti* igitur *estote* omni *humanae Creaturae* propter Deum: sive *Regi*, quasi *Præcellenti*: sive *Ducibus*, [aut *Præsidibus*] *tanquam ab eo missis*; *ad vindictam malefactorum*, *laudem vero bonorum*.

§. 3. Quod *Præceptum Apostolicum* quò *fructuosius* participemus, oremus Deum *Misericordiarum*, *Patrem luminum benignissimum*, (cujus verbum est ipsa *Veritas*, & via ad vitam exploratissima,) ut *miseriçorditè* ei *complaceat* *hodierno Coetui* interesse; ut quicquid è corde



corde meo in linguam, & inde in Aures etiam vestras, pro Bonitate suâ solitâ sit perducturus, in nostram omnium quâ privatim quâ publicè cedat Utilitatem, atque in nominis sui Gloriam in majus indies efferendam, per Jesum Christum Dominum nostrum.

Et ut quod nostrâ causâ oramus, eò faciliùs exoremus, Oremus insuper & præcipuè pro Ecclesiâ Christi militante, per varia regna Resque Publicas quaquaversum disseminatâ. nominatim verò pro Anglicanâ hâc nostrâ. Atque inibi ante alios, pro ejusdem *Ecclesiæ Nutricio Carolo*, peculiari Dei Gratiâ, Magnæ *Britanniæ, Franciæ, & Hiberniæ Rege, Fidei Defensore*, in omnibus Causis omniumque personarum, sive sacrarum, sive civilium, immediatè secundum Deum Supremo in Terris Moderatore. Pro ejus Coniuge *Catharina, Regina* nostrâ Serenissimâ; Pro Reginâ Matre *Henrietta Maria*; pro Illustrissimo Principe *Jacobo Duce Eboracensi*; aliisque quibuscunq; è regio stemmate oriundis. Pro utrâque Domo Parlamenti. Pro Regni Proceribus nobilissimis; præsertim iis qui Regi adsunt à consiliis secretioribus. Speciatim verò preces apud Patrem Cœlestem sunt effundendæ, pro universo Clero Anglicano; pro reverendis

simis Archiepiscopis ; pro Episcopis Reverendis ; aliisque quibuscunque inferioris subsellii Clericis, quibus quibus sive muneribus sive nominibus insigniantur. Pro utraque Academia, ac imprimis hac nostrâ. Pro Honoratissimo Domino Cancellario, ejusque Vicecancellario Dignissimo. Pro omnibus Doctoribus ; Procuratoribus utrisque ; Collegiorum & Aula-  
rum præfectis singulis ; & præsertim (quò me vocat officii ratio singularis) pro *Collegio Magdalenensi*, ejusque membris universis.

Grata insuper publicorum qui in Album Academiae referuntur Benefactorum, facienda est à nobis in præsentiarum Commemoratio. Nimirum Principis Illustrissimi, *Humphradi Ducis Glocestriae* ; *Johannis Kempe*, Cantuariensis Archiepiscopi ; *Thomæ Kempe*, Episcopi Londinensis ; *Margaretæ*, Comitissæ *Richmundiæ* ; *Henrici Septimi*, & *Elizabethæ* Uxoris ejus ; *Richardi Lutchfield*, Archidiaconi *Middlesexia* ; *Thomæ Woolsey* Cardinalis , & Archiepiscopi *Eboracensis* ; *Henrici Octavi* ; *Mariæ Regina* ; *Regina* etiam *Elizabethæ* : *Jacobi Regis* : *Thomæ Bodleii*, *Henrici Savilii*, *Guilielmi Sidley*, *Nicolai Kempe*, *Militum* ; *Thomæ White*, *S. Theologiae Doctoris* ; *Guilielmi Camdeni*, *Armigeri* :  
Alio-



Aliorumque si qui sint, qui Academiae Oxoniensi quoquo modo benefecerunt.

Et quia Deus est Ille solus Bonorum omnium Largitor, qui aut Nos aut Propatres nostros per manus hominum locupletavit; (Quibus merito accenseatur *Guilielmus* etiam *Wainfletus*, Episcopus olim Wintoniensis, Magnus Angliae Cancellarius, Collegii juxta & Aula Beatae Mariae Magdaleneae Fundator longe munificentissimus,) proinde soli & uni Deo, de tot tantisque Beneficiis in Nos collatis, Gratiarum actiones habendae sunt, per & propter Mediatorem & Dominum nostrum Jesum Christum. Cujus meritis jam freti, ejusq; adjuti oratione, Deum Opt. Max. iisdem verbis comprecemur, quibus Ipse Incarnatus precandum statuit.

*Pater noster qui es in Caelis, sanctificetur Nomen tuum. Adveniat Regnum tuum. Fiat voluntas tua sicut in Caelo, sic & in Terra. Panem nostrum quotidianum da nobis hodie: & dimitte nobis debita nostra, sicut & nos dimittimus Debitoribus nostris. Et ne nos inducas in Tentationem, sed libera nos a Malo. Nam tuum est Regnum, Potentia, & Gloria, in Secula Seculorum.*

A M E N.

*Subiecti igitur estote omni humana Creaturae propter Deum : sive Regi, quasi præcellenti ; sive Ducibus, tanquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum.*

§. 1. Quod ab initio hujus Capitis huc usq; dixerat in *Thesi* Beatus Petrus, pergit porrò jam per partes, & in *Hypothesi* explicare. Inprimis autem agit de debitâ illâ obedientia, quam & Legi, & Regi, quin & à Rege Deputatis præstandam statuit. Ad quam felicius evincendam, Duobus nititur Argumentis ; Quorum alterum ab *Authore*, à *Fine* alterum mutuatur. Ordinationis hujus Civilis (ut ut *christianæ ætatis*, sive *Humanae Creaturae*,) Deus ipse & *Author* & *Vindex* audit. Nec enim ideo *Humana* dicitur, quòd sit *humanius oriunda*, (ut *Græca Scholia* & *Didymus* videntur velle interpretari,) sed quod *hominum* sit *propria*, interque *Homines constituta*. *Finis* autem hujusce Ordinis non modò *utilem* eum probat, sed usquequaque *Necessarium* ; Quum hæc potissimum ratione, & *Virtutibus* & *Vitiis* stipendia consent : *Illis* nimirum *Premia*, *Istis* *Pœnæ* constituentur. In quibus duobus quasi *Cuneis*, sive vitæ hujus *Cardinibus*, *Tranquillitatis nostræ Janua* in totum vertitur atque consistit.

§. 2. Sed



§. 2. Sed neq; satis sibi duxit Beatus *Petrus*, hoc officii tantum in genere, ὡς ἐκ τῆς φύσεως præcepisse; verum insuper nos docet, (& copioso quidem Compendio,) quoniam ordine & methodo, quoniam modo atque mensura, in hoc officio exequendo utendum sit. Nempe à lege Evangelicâ præceptum est, ut & Deo, & Regi, & Regis nomine Gubernantibus Subjecti simus. Sed primum Deo, deinde Regi, demum à Rege Deputatis. Deo scilicet propter seipsum, Regi verò propter Deum, à Rege denique Deputatis propter Regem obtemperandum. Ita tamen propter Regem, ut prius & potius propter Deum per quam Rex regnat, ac magistratus inferiores Potestatis à Deo datæ participes facit, tam His quem Illi parendum sit.

§. 3. Ita autem distinguit *Petrus* inter Regem & Rectores a Rege missos, (Verbi gratiâ inter *Claudium* qui dubio procul imperabat cum hæc Epistola scriberetur, Εὐσεβίου Imperii procuratores qui tunc provincias Romanorum *Claudii* nomine administrabant,) ut Illum vocet ὁ βασιλεὺς, Hos tantum ἡγεμόνας. Utræq; voces quid differant, ex diversis Scripturæ Locis constare queat: Nam ut supremas Potestates per ὁ βασιλεὺς expressit Beatus *Paulus*, (Rom. xiii, 1,) Ita sanctus etiam

etiam *Matthæus*, de Romani Imperatoris *Vicario* loquens, τὸν ἡγεμόνα eum appellat, *Mat.* 27, 2.

§. 4. Duo sunt igitur, inter alia, (quorum certè hic Textus *feracior* est quàm ut *singula* tractare per tempus liceat,) quæ dignissima mihi videntur ut principe loco dispiciantur; Magistratum *Ordinatio*, & eorundem *Subordinatio*. Quumque ita à Deo sit comparatum, ut *Suprema Potestas* sit penes *Regem*, Potestas verò *Subordinata* penes *Populi Primores* à Rege missos; tum *His*, tum *Illis*, sed cum *Discrimine* obediendum. Nam βασιλεῖ αἰς ὑποτάχοντι, ἡμῶν [δὲ μόνον] αἰς δὲ αὐτῇ πεμπομένοις. Regi quasi *Præcellenti*, (secundum vulgatam versionem,) aut propter *Ipsius Potestatem*, (ut habet versio *Arabica*,) aut quia omnia ei sunt, (ut habet *Æthiopica*,) aut propter ejus *Imperium*, (uti est apud *Syriacam*,) Ut summam Rem dicam, Cuivis *Humanæ Ordinationi*, aut cuivis *Humanæ Creaturæ*, (nam sic Apostolo κατ' ὁρίαν hic loqui placuit,) eà methodo ac modo parendum docet Spiritus Sanctus, ut *Regi* in quantum *Supremo Domino*, Reliquis in quantum à *Rege missis*, utrisque verò propter Deum, obsequii Debitum sit persolvendum. Et inde Duo (ut modò dixi) sese offerunt explicanda; Nimirum *Ordinatio*, & *Subordinatio* Magistratum.

§. i. Ad



§. 1. Ad primum membrum quod attinet, Argumentis ferè innumeris evinci potest, Quod *Magistratus etiam civilis*, æque ac *Ordo Ecclesiasticus*, summo jure censeri debet inter species <sup>inexplicatas</sup>. *Calitus* scilicet oriundus, jureque *Divino* constitutus. Et ut palam hoc fiat in ipso operis quasi *Vestibulo*, videtur mihi nostrâ omnium maximoperè interesse. Est enim illud vel luce clarius, & apud omnes in confesso, quod si *Populi Universi* Vicarius Rex esset & Vicemgerens; si solum *Populi* Minister & vindex Iræ; si Potestates sublimiores à *Populo* essent *Ordinatæ*, (quod toties venditant & contendunt *Hyperaspistæ Democratici*,) si perverso *hoc sensu humana* essent *Creatura*, nec alio jure fruerentur quàm quod effræni *Multitudini* acceptum ferunt; Actum esset illicò de *Causa Regia*, quam tantâ animi confidentiâ in nos suscepimus asserendam. Quapropter Illud ante omnia incumbit mihi evincendum, non à *Populo simul convento* Ordinationis hujus Originem, (quod ipsi \* *Grotio* <sup>in prælo</sup> errore patrio adhuc correpto humanitùs contigit autumasse,) sed à *Deo* constituyente petendam esse.

\* Notandum est, primò homines non Dei præcepto, sed sponte adductos experimento Infirmitatis familiaris

rum segregum adversus violentiam, in societatem civilem coisse, unde ortum habet Potestas Civilis, quam ideo humanam ordinationem *Ierus* vocat. Grot. de Jure Bel. & Pacis, l. 1. cap. 4. Sect. 7. pag. 86.

§. 2. Inprimis autem huc facit, quod *Potestas* hinc inde in sacris literis pro ipsâ *Persona* usurpatur, quæ *Potestatem* Illam habet coelitus sibi demandatam. Quod enim dicit Gentilis Ille, αὐθραπὸς εἰμι καὶ ἔξουσιν, (Mat. 8. 9.) perinde est ac si dixisset, εἰμι καὶ τὸν ἔξουσιν ἔχοντα. Pari modo & istæ phrasæ, *Homo sum sub Potestate constitutus*, (Luc. 7. 8.) *Et omnis anima Potestatibus supereminentibus subiecta esto*, (Rom. 13. 1.) ut ut per modum *abstractionis* quoad sonum efferuntur, sunt puræ putæ *Concretivæ* quoad significatum. Nam quos Apostolus (ad Romanos) *ἐξούσας* nuncupat, *Salvator noster ἐξουσιάζοντας* vocandos censuit. (Luc. 22. 25.) Cujusmodi metonymicam loquendi rationem non in irrita usurpatam à *spiritu sancto* existimemus, sed eo fine & proposito ut omnibus Subditis innotesceret, nonduntaxat ad *Personas* & nudam *δύναμιν* Imperantium, verum insuper ad *officium* & *ἐξουσίαν* respiciendum, quibus *desuper* instructi unctique sunt. Unde passim apud Homerum — τιμὴ δ' ἐν αἰὲς ἐστίν. Quin & veteres *Ægyptii* in ea semper sententiâ erant, (ut Author est nobis *Diodorus*), ἅν ὧντο δαίμονες τινὲς περὶ αἰὲς βασιλεῖς τετυχημένοι τῆς τῶν ὅλων ἐξουσίας. Cui consonum est illud quod inter *Placita Essenorum* *Porphyrus* memorat, ὁ δὲ χάρις τοῦ πατρὸς ἐστὶν τὸ ἀρχεῖν.

§. 3. Quor-

*Diod. Sic. l. 1.*



§. 3. Quorsum autem *Magistratus* passim in  
 vetere Instrumento per vocem *Elohim* effere-  
 tur? Non propter aliquid *Divinitatis* ipsorum  
*Essentiæ* inhærentis, (quippe quibus compertum  
 est *humanitus* omnia evenire, æque ac reliquis ex  
 vulgo humani Generis,) Sed imprimis ob ra-  
 tionem à *Salvatore* nostro exhibitam, nimirum  
 quòd ad eos Sermo Dei factus est. (Joh. 10,  
 35.) vel (ut planius id exprimam, & exegeticè,)  
 quòd ad *divinum* illud munus ita *divinitus* sunt  
 vocati, ut in eodem obeundo ipsius Dei in *Ter-  
 ris Vicarii* sint. Ob secundam rationem à *Moyse*  
 redditam, *Quia non hominis, sed \* Dei Judicium*  
*est*; aut saltem aliquid divini admistum habet.  
 (Deut. 1. 17.) ob tertiam insuper rationem  
 quam apud *Psalmistam* videre est, nempe quod  
*Deus Illis adest in Rebus Imperii Administrandis.*  
 (Psal. 82: 1.) Unde legimus de *Moyse*, quod  
 erat in Deum *Aaroni*. (Exod. 4. 16.) Deusque  
 dicitur *Pharaonis* ab ipso Deo constitutus, (Exod.  
 7. 1.) nequaquam ἀπολαυμῶς, benè tamen ἐν, putà  
*divinam Auctoritatem*, quā deo concedente mu-  
 nitus est. \* Ego dixi vos *Dii estis*, id est (ut op-  
 timè exponit *Justinus Martyr*, aut Quisquis  
 scripsit *Questiones & Responsiones ad Orthodoxos*,)  
 Dedi vobis ἐν τιμῇ, ἐν τᾷ ἔθνει, ἐν κλήσει μου. proinde popu-

Exod. 22. 28.

\* 2Chron.  
19. 6.

\* Psal. 81.

Justin. in qq.  
& Resp. ad  
Orthod. q. 142.  
p. 378.

lum judicate, ac si Ego judicarem. Eodem planè sensu & Illud dicitur (Psal. 86. 8.) *Non est similis Tui inter Deos*, id est *Dei in Terris gerentes vicem*, penes quos est civilis aut Ecclesiastica Administratio. Ob quartam denique rationem, *Dei nomine censentur*, quia *divini sunt regalis officii Fructus*, nimirum *Pax, & Justitia*, ex eadem quasi *Arbore æquis passibus succrescentes*.

Psal. 82. 6.

§. 4. Huc accedit quod viri principes & *Filii Dei* appellantur in sacrâ paginâ. Ut cum dicuntur *Filii Dei* Filias hominum deperiisse, (Gen. 6. 2,) *Symmacus & Aquila* τὸς υἱὸς Διωκατοῦσιν, *Filios Dei* vertendos censent. Non propter *summam Sanctitatem* quâ Reges subditis antecellunt, (Nam ex sæce subditorum sunt *Filii Dei Adoptivi*,) nedum propter *Naturæ præ reliquis hominibus excellentiam*, (nam unus *Christus* hoc pacto *Filius Dei* est appellandus,) Sed propter *Muneris Dignitatem* statim à Deo eminentissimam, quâ Magistratus in Solio positi privatas omnibus anteponuntur; vel propter *Nomen Angelorum*, quod cum Illis Spiritibus commune habent, qui & *Ipsi Filii Dei* \* non uno loco denominantur. Et summâ sanè cum ratione dicuntur *Angeli Magistratus*, partim quòd Deus eorum operâ in rebus mundi dispensandis (sive

\* Jobi 1. 6.  
 & c. 38. v. 7.  
 2 Sam. 14. 17.  
 & c. 19. v. 27.



(sive in pœnis sive in præmiis pendendis) utitur ; partim quòd *Angelos Illos Cœlestes* perinde animi *Puritate*, ac *splendore Majestatis* referre debent. Idque ob illam, inter cæteras, quam *Irenæus* innuit rationem ; Cujus *Jussu homines Nascuntur*, Hujus *Jussu & Reges constituuntur*, apti iis qui ab ipsis regnantur.

*Iren. lib. 5.*

§. 5. Immo nec illud prætereundum, quòd Reges non rarò in Sacro Codice *per unctos Domini* exprimuntur. (Id quod *David* de *Saule* dixit, 1 *Sam.* 24. 7.) non ob illud duntaxat quod vulgò creditur, quia Reges Israelitici ad jura regia promovendi, cum illâ ungendi Cæremoniâ, jubente Deo inaugurabantur ; (1 *Sam.* 9, 16. & cap. 15. ver. 1;) sed eâ potissimum de Causâ, quam Sanctus *Paulus* assignavit, (ad *Rom.* 13. 1.) quia legitima Potestas Regium munus obeundi, non nisi cœlitus & à Domino concedi queat. *Cyrus* enim, quantumvis *Ethnicus*, nec unquam oleo delibutus, *Christus* tamen & unctus Domini ab ipso Domino dicebatur. (*Isa.* 45. 1.) Quod manifestum Discrimen innuit inter *Externam Unctionem*, quâ *Invasores Imperiorum* perfundi possint, & *Unctionem* illam *Internam*, quâ *Dynastæ* solum legitimi (bonæ fidei possessores) non tantummodo in *Regnum*, sed & in *Jus regnandi*

*nandi* admitti solent. Quod ad Priorem un-  
gendi rationem attinet, Hæc in *Unctos* etiam  
*Diaboli* conferri potest, ideoque *contemptim per*  
*se* habetur. Posterior autem ungendi ratio est  
quiddam *divinitus* impertitum, & ad *Unctos*  
*Domini* constituendos, tum necessario *requiritur*,  
tum sola *sufficit*. Nam ubi legitimus est suc-  
cessor, *Unctione* opus non est, ut rectè *Junius*  
& *Tremellius* ad 2 *Reg.* 23. 30. Quocirca po-  
pulus *Israeliticus* *Jeboachazum* unxerunt, non ad  
aliquid *Juris* impertiendum, sed ut ejusmodi  
Ceremoniâ testatum facerent, Regnum Armis  
*Ægyptiorum* aliquandiu intercisum, quasi de  
integro Huic tradi contra *Ægyptios* defenden-  
dum.

§. 6. Quarto loco vel inde constat de *Magi-*  
*stratus Civilis Hierarchia*; Quòd, sicut omne  
*jus Paternum* ex *Jure Divino* dimanavit, (idque  
ponitur extra omnem controversiæ aleam, si-  
quidem Deus in Decalogo distinctè jubet, ut  
unusquisque Parentibus morem gerat,) Ita om-  
ne *jus Regium* à *Paterno* primitivè dimanasse, ali-  
quantò luculentius per se videtur, quàm ut in  
eo demonstrando prolixius agam. Præterquam  
enim quòd palam constat, omne Regimen ab  
initio intra solius Paterni *Juris* pomæria clau-  
sum,



sum, non nisi tempore procedente in varias Formas pullulâsse; & utriusque generis πρωτοτόκμα (Regnum scilicet & Sacerdotium) ad Primogenitum apud Judæos ex Dei Decreto pertinuisse; (ipsoque Judice *Aristotele*, ὁ ὁρίει πρῶτον ἀρχαί ἐν παλαι πολιτείας ἐν δικαίῳ,) Accedit etiam illud notatu dignum, quòd Rex quandoque in sacris Literis per *Patris* Nomen enuntiatur. Ita enim *David* compellat *Saulem*, 1 Sam. 24, 11. Et quum *Debora* summâ Rerum in populo Dei potita esset, non *Reginam* se, aut *Judicem*, sed *Matrem* in *Israel* vocandam duxit. (Jud. 5, 7.) Nec hoc in loco reticendum, quod apud \* Sanctum *Hieronymum* videre licet; nimirum *Philistinos* in more semper habuisse, Reges suos ad unum omnes *Abimelechi* nomine compellare; quod quidem *Patrem*, juxta ac *Regem*, felici omine consignificat. Et quandoquidem qui in Populo Primas tenet, non magis *Princeps*, quàm *Pater*, & *Pater* quidem *Patriæ* vocari solet, (secundum illud *Xenophontæum*, ὅστις διαφέρει ἀρχὴν ἀγαθὴς ἀγαθῆς Πατρός,) duplex inde Documentum & *Principibus* & *Subditis* haurire datur. *Principes* scilicet admonentur, nequando secùs illi in *Subditos* quàm in *liberos* animadvertant, iisque de Rerum affluentia \* *Nutriciorum* instar prospiciant. *Subditis* insinul

*Arist. 7. Eudem. 10.*

\* *Hieron. l. 9. in Ezek.*

*Xenoph. Κυρ. Παιδ. l. 8.*

\* *Esa 49. 23.*

inſimul innuitur, eodem Tituli compendio, ut *Principes* ſuos (quantumvis aſperos) *Parentum* loco revereantur.

§. 7. Quid, quòd *Populi Paſtores* identidem appellantur à *Spiritu Sancto*? Num ob Naturæ præſtantiam aliquam, quâ cæteris hominibus haud ſecus præſtant, ac homines cæteri ſuis *Gregibus* atque *Armentis* antecellunt? minimè *Gentium*. Sed multò potiùs quòd eandem naſcendi ſortem perpeſſi, & ex eâdem humo ſæpe ſublati, in id faſtigium *Majeſtatis ad Dei Nutum* evehuntur, *Deique* in *Terris Thronum* tenent. Eapropter *Auguſtinus* diſertè docet, eundem Deum qui *Majeſtatem Suaviſſimis* dedit *Imperatoribus*, putà utrique *Veſpaſiano*, dediſſe etiam *Domitiano*, quamvis *Tyranno* crudeliſſimo. Eundem Deum qui *Conſtantino*, etiam *Apoſtatae Juliano* *Majeſtatem regiam* commodaviſſe. Unde *Supremis Magiſtratibus* planè *ex æquo* obediendum, ſive *æquis*, ſive *iniquis*, modò non ſint *abſque Titulo*, ſed *exercitio ſolo Tyranni*. Quippe cætera *diſpares*, in hoc *conveniunt*, quòd *Majeſtatem à Deo datam* videntur *ex æquo* participare.

§. 8. Quàm reverentèr denique *Sanctèque Majeſtas Regia* haberi debeat, ut *Majeſtatis ipſius*

*Auguſtin. de Civ. Dei. l. 3.*



sius Dei sive *Particula*, sive *Propago*, vel inde licet conjectare, immò fortiter arguere; quòd ab omnibus in *Theologia*, *Juris*que *Prudentia* versatissimis, Crimen *læsæ Majestatis Sacrilégio* proximum judicatur. Immò crediderim esse *Piaculum Sacrilégii* nomine censendum, *Vicarium Dei*, & *Unctum Dei*, & *Ordinationem Dei* impetere, adeoque ipsum *Deum* in ejus *Diacono* violare. Ita enim *Beatus Paulus* de *Potestate* & *Persona Regali* statuit, in *Epistolâ* ad *Romanos*, capite decimo tertio; ubi quinquies de utrisq; sic scriptum legimus. ἡγεσία τοῦ Θεοῦ, v. 1. τὸ Θεοῦ διαταγή,

v. 2. Θεοῦ διάκονος, v. 3. ἡ κρίσις Θεοῦ, v. 4. Θεοῦ λειτουργός, v. 6. usque adeo verum est quod *Sanctus Paulus* asseverat, ὅτι ὅτι ἡγεσία εἰ μὴ τοῦ Θεοῦ, ut Ipse Dominus & Salvator ipsam *Pilati* ἡγεσίαν (siquam saltem haberet) contra seipsum etiam adstrueret. ὅτι ἔτις (inquit Ille) ἡγεσίαν ἀδελφάων καὶ ἐμῶν, εἰ μὴ τοῦ Θεοῦ ἀδελφόν ἀγαθόν. (*Joh. 19, 11.*)

Ideoque cùm *Samuel* affatus Populum hæc verba præmisisset, [*En Regem quem elegistis & petistis,*] Illa statim subjunxit eodem spiritûs anhelitu, [*Ecce Deus posuit eum Regem super vos.*] Id est, Regem depolcentibus Deus vobis Hunc dedit. Vos elegistis, sed Deus posuit. Vos in speciem elegistis, cap. 12, v. 13; sed quem Deus jam dudum & in solidum elegerat, cap. 10, v. 24.

1 Sam. 12. 13.

1 Sam. 9. 16.  
& c. 10. v. 24.

H h

Quid,

Jun. Brut.  
Vindic. contra  
Tyran. Qu. 3.  
pag. 268.

\* Iren. ubi  
supra. Clem.  
Constitut.  
l. 7. c. 17.

Quid, quòd Ipse Junius Brutus simul fatetur & ostendit, Deum Reges instituere, Regna Regibus dare, ipsos Reges eligere? Quibus feliciter concessis, Juris Regii non refert, ut Electio quæ Dei est. suffragiis Populi comprobetur. Nec multum videtur interesse, si Populus Reges constituere aut Regna tradere dicatur, dummodo Deus etiam conceditur cum Regna dare, tum Reges ipsos instituere. Quinimmo Reges à Deo non tantum eligi, sed & constitui, \* Irenæus & Clemens Authores sunt. τοὶ βασιλεῖς ποιεῖται ὁ θεὸς καὶ οὐκ ἄνθρωποι. Quod Reges regnant per Deum, διαφφῆλω affirmatur ab ipso Deo, Prov. 8, 15. Neque tantum permissive, (ita enim & Diabolus per ipsum Deum regnare dicendus est,) sed per Deum constitutive, prout Viri oculatissimi Locum illum interpretantur. Et benè regnant per Deum, qui solum propter Deum regnare debent, Potestatisque Judiciariæ Capitale supplicium infligendi Deum solum Authorem habent. De cujus rei ratione vel inde breviter nobis constat, Quòd Nemini liceat per Dei leges mortem sibi accersere. Nam quod sibi non licet contra se, Id ut aliis contra se liceat, aut sibi contra alios, nemo potest efficere. Ratio est, quia Nemo Jus aliis conferre potest quod



quod ipse prius in seipso conferendum non habuit ; nec plus sibi adversus Alium, quàm adversus se sibi licere queat. Ergo Legem promulgare sub Pænâ Capitis observandam, & Legem istam violentibus sententiam Capitis irrogare, illud est Prærogativæ quod soli Deo Magistratus acceptum ferunt. Unde & liquidò satis constat de eorundem Hierarchiâ.

§. 9. Sed hic *objiciant* Misobasiles, & magni Nominis Litigatores, quòd aliquammultis antè seculis quàm Populus *Israeliticus* à Deo Regem efflagitasset, *Moses* de Rege illo prædixit, *Deuteronomii* 17. 14, 15. *Quum perveneris in Terram quam Dominus Deus tibi possidendam dedit, in ea; habitaveris ; Tu dices, (inquit Moses) constituam Regem super me, ut cæteræ Gentes quæ sunt in circuitu ; tum vero eum Regem constitues quem Dominus elegerit è medio fratrum tuorum.* Unde elicitur Argumentum, quòd licet Regis *Electio* ad Deum spectet, ejusdem tamen *constitutio* sit penes *Populum*.

§. 10. Huic autem objectamento, ut ut *palmarium* esse videtur, & quod in os nobis obgannunt Incerti vulgi Assentatores, videtur posse *multifariam*, & tamen *breviter* os obstrui.

Inprimis enim Regem à Deo petiit iste Po-

pulus, utpote gnarus & sibi conscius, *sui juris non esse*, Regem aliquem creare. Secundò, *dices Tu, [Constituam.]* Sed à *Diçto* ad *Factum*, prout à *Facto* ad *Jus*, pessimè valet argumentum. Tertiò, constituam Regem (non *subter*, sed) *super me*. Ergo *Populo Universo*, non tantum *singulis* in *Populo*, (fatente populo universo,) superior audit. Dato enim, (at non concesso,) quòd summa Rerum ab origine penes *Populum* permansisset; si tamen Regi à se electo ita sese addixit in *Servitutem*, ut totum illud quod habuerat regnandi *Jus* à semetipso abdicaverit, & in alium planè transcripserit; nec amplius retinet, nec jure potest revocare, quod sciens volensque *non-suum* fecit. Quartò, *Moses* addidit [*constitues,*] non omnino *imperative*, sed modo prorsus *indicativo*. Prædixit quod *de facto* futurum viderat, non præcepit quod *Ipsi de Jure* facerent. Aut, quintò, *καὶ λείπῃ, & καταχρηστικῶς*, per vulgarem figuratè loquendi modum, *constituere* dicuntur, Quem *non-recusant*, & à Deo agnoscunt *Constitutum*. Sextò, non *quemcunque* constitues, sed quem *Dominus tuus elegerit*. Et Regem sanè *quemcunque*, modò à *Domino suo electum*, non est *Populi* reprobare, quantumvis *magni*; nisi fortè *Deus Ipse* (*Dominus Ille Exercituum*) qui



qui *singulis* in Populo *major* esse non negatur, *universis* tamen *minor* habendus sit. Septimò. dixit Populus *Samueli*, *Præpone nobis Regem*, (1 Sam. 8. 5.) Et Commate Sexto, *da nobis Regem.* & \* Commate 19. *Rex nobis prærit.* Dixitque *Samuel*, (*Saulem* Regem allocutus,) *Unxit te Jehova in Antecessorem super suam Possessionem.* quod est perinde, ac si dixisset, *Nihil aliud nunc feci, quam quod ante in mandatis ab ipso Domino acceperam.* Edixit enim *Jehova*, (verse 22,) *Ausculata voci eorum, ut præficiis iis Regem.* Non ergò Populus *sibi ipsi*, sed *Samuel* Populo; neque *Samuel* suâ sponte, sed ipso Deo præcipiente, Regem Populo præficiebat.

1 Sam. 10. 1.

§. 11. Et hæc sufficiat prælibâsse de Magistratuum Ordinatione. Quæ ideo *utriusque ordinis*, sive *Humanae Creaturae* censetur titulo, non quòd non sit *inextrema*, planèque divinitus oriunda, sed quòd *Hominum sit propria*; & quantumlibet à Deo, apud homines tamen constituta.

§. 1. Deinceps sequitur expendenda Subordinatio Magistratuum. Quam ita nobis hoc loco descripsit *Petrus*, ut satis liquidò edocuerit, Quid cuique Magistratum, & Quo sit ordine deferendum. *Subjiciamini* (inquit Ille) *omni humane creaturae, sive ordinationi, & propter Deum subi-*

II.

subjiciamini. Non tantum *Claudio Imperatori*, verum & *Furio Camillo Scriboniano*, aliisque etiam *Cæsareis* in aliis Provinciis Procuratoribus. Non tantum *Regi* morem gerite, sed & à *Rege Subrogatis*, & Provincias particulares *Regis vice administrantibus*. Neque *summi* duntaxat, sed *imi* subsellii Administris. Universis inquam & singulis qui *de Jure* vobis *præsunt*, ac legitime *præficiuntur*; sed suo ordine & loco, suo modo atque mensurâ, suum cuilibet obsequium præstandum est. Nam *Regi* in quantum *supremo Domino*, *Reliquis* in quantum à *Rege missis*. *Regi soli secundum Deum*, *Reliquis verò secundum Regem*, licet utrisque propter Deum, *Divus Petrus* hoc loco parendum vult.

§. 2: Ad quam Doctrinam Apostolicam tam claram, tam facilem, tam omnium oculis expositam, & paci publicæ conservandæ ab omni parte necessariam, nunquam satis mirari possum, neque *Calvinum*, neque *Paraëum*, neq; *Plessiacum Mornaum*, (viros acri licet Ingenio & alioqui perspicacissimos,) eo modo quo decebat animum suum advertisse; sed usque adeo aut caligasse ad tam divinum Scripturæ Lumen, aut datâ operâ *Cacutiisse*, ut affirmare non dubitaverint de *popularibus Magistratibus*, (nempe de  
puris



*puris putis Subditis* in Magistratu inferiore constitutis,) eos ita ab ipso Deo Libertatis popularis Tutores fieri, uti adversus ipsum *Regem* (in hac viriliter asserendâ) etiam manu armatâ grassari liceat.

§. 3. Contra Cujusmodi Grassatores de *Regum jure* edisseruero, videtur mihi Res tota inde usque ab origine, non modò quoad *Naturam*, verùm etiam quoad *Nomen*, & quoad *Nominis rationem*, petenda esse.

§. 4. Et quia multum est Discriminis inter *Subjectum* & *Adjunctum*, de quorum debitâ convenientiâ incumbit mihi dispiciendum; Separatim inprimis videndum habeo, quid sit *Jus* quod ipsum quæritur, deinde quid *Reges* de quibus quæritur. Ita postmodum conjunctim atq; dilucidè innotescet, *Quod* & *Quatenus* *Adjunctum* *Subjecto* competat.

§. 5. *Jus*, pro triplici Respectu secundum quem ad *Subjectum* referri solet, trifariam ferè intelligitur. Si ad *Personam* referatur, est quidem *Qualitas* moralis, *personæ* competens, ad aliquid *juste vel habendum vel agendum*. Si referatur ad ipsam *Rem*, *Justitiæ* scilicet materiam, Nihil aliud sanè videtur quàm quod est *Justum* significare, & *Naturæ Societatum ratione utentium*

*non repugnat. Si ad cuiuslibet virtutis materiam spectat, eodem redit quò Ipsa Lex, ut statuatur esse Actuum moralium Regula, non ad illud duntaxat quod Justum dicimus, verum etiam ad Illud quod Rectum, obligans. Jus, priori modo acceptum, Potestas passim appellatur. Quæ ita differt à Potentia, ut illa moraliter, & de jure, hæc de facto, & Physiologice, apud Authores usurpetur. Illa græcè ἐξουσία, hæc δυνάμις nuncupatur. Vis qualiscunque Potentia dicitur; Potestas non item, nisi legitimè exeratur. Penes Tyrannos absq; Titulo sæpe summa regnandi Potentia manet. (Cujus furfuris erat Cromwellus nostras, Humani generis Propudium post homines natos iniquissimum.) Potestas verò non competit nisi legitimis Magistratibus; qui utcunque exercitio Tyranni sint, castè tamen sanctèque apud Subditos quoscunq; haberi debent, quippe qui numinis sunt Vicarii optimo jure constituti. Adsit modò Possessor justus, de Personæ injustitiâ nulla nobis lis erit. Qui effrænem sine Titulo Potentiam habent, Deo tantum permittente; Illis sæpe resisti nequit. Sed qui legitimam Potestatem, Deo cælitus constituyente; Illis nunquam resisti debet. Eaque propter Beatus Paulus Pontifici Maximo conviciatus per Imprudentiam,*  
*Veniam*



Veniam illicò aucupatur Ignorantiæ suæ concedendam, (*Aët. 25, 5.*) *Nesciebam* (inquit) *Fratres Pontificem esse Maximum. scriptum est enim, Principi Populi tui non maledices.* Ac si dixisset, Magistratibus etiam injustis summam deberi reverentiam; nec ex ore tantum Illam, sed & ex animo deferendam.

§. 6. Quod quò clariùs elucescat, transeamus evestigio ab *Adjuncto* ad *subjectum*: A *Jure* sc. quod quæritur, ad ipsum *Regem* de quo quæritur.

§. 7. Nomen *Regis* à *Regendo*, ut Nomen *Principis* à *primas ferendo* fluxit. Illo *Imperii Summitatem*, hoc *Ordinis Primatum*, utroque *Regis Privilegium* simulque *Officium* indigittante; Ita ipsâ Etymologiâ comparatum est, ut auditis etiam Titulis quibus per leges insigniuntur, statim & *Muneris* & *Mercedis Memoria* Regibus refricetur. Sive enim per *Caput* totius corporis politici, (quemadmodum <sup>a</sup> *Jephtha* à *Gileaditis*,) sive etiam per ipsum *Verticem*, partem *Capitis* sublimiorem, (ut *Tropus* iste explicatur ab *Expositoribus* <sup>b</sup> *Septuaginta*,) sive per *Clypeos* <sup>c</sup> *Terræ*, sive per *Terræ* <sup>d</sup> *Fundamenta*, sive per *Annulos sigillares*, (ut <sup>e</sup> *Zerubbabel* à *Jehovah*,) sive per <sup>f</sup> *Montes*, sive per <sup>g</sup> *Medicos*, sive per *Populi* <sup>h</sup> *Pastores*, sive denum per <sup>i</sup> *Sal-*

<sup>a</sup> Jud. 11. 8.  
<sup>b</sup> Deut. 33. 20  
 Esa. 3. 17.  
<sup>c</sup> Psal. 47. 9.  
<sup>d</sup> Psal. 82. 5.  
<sup>e</sup> Hagg. 2. 23.  
<sup>f</sup> Jer. 51. 25.  
<sup>g</sup> Isa. 3. 7.  
<sup>h</sup> Num. 27. 17  
<sup>i</sup> 2 Reg. 13. 5.

vatores, qui primas tenent in Magistratu describi solent; eorum aut *Dignitas*, quoad *Originem*, aut *Auctoritas*, quoad *Potentiam*, aut *utilitas*, quoad *officium*, nec obscure quidem nec invenuste Audientium animis instillantur. Rex denique à *Regendo* vel ideo fluxit, quia Deo solo minor *Regendi Jus* habet quicquid nomine *Subditorum* venire solet. Et quicquid uspiam Titulorum in Sacris Literis ei ascribitur, videtur prorsus ex industriâ ad id inventum, ut solum supra se Deum Rex habere significetur.

§. 8. Liqueat autem ex *Jure Regni*, quod in Libro *Samuelis* legendum prostat, *Regibus* legum Violationem sine ullo apud Homines supplicio cedere. Unde *crimine vacare* dicuntur Reges, (Quod inter Juris nostratis placita agnoscunt facile *Juris Consulti*,) non perinde ac si reapse *inson-tes* sint, sed ex eo quod rerum à se gestarum rationi reddendæ non sint *obnoxii*; atq; eo saltem sensu *soluti legibus*, in quantum à Causâ unquam dicendâ (quantumvis *Rei*) liberantur. Rex verè dicitur, cui Subditi vel primarii *fidem jurant*, cujus *Imaginem nummus* præfert, cujus *legibus* omnes parent à cujus *Judiciis* ad neminem provocatur, penes quæ est *ἐξουσία* non solummodò *κεκρίσθαι*, sive *Judiciaria*, verum & *νομοθετεῖν*, sive *Legislativa*; vel (quod eodem

I Sam. 8. 10,  
11, &c. ad  
vers. 19.



eodem ferè redit,) Potestas *ἐποικτειονία*. (Nam *Par in Parem* non habet *condendi leges Potestatem*; ut *solius sit Regis*, Jus ipsum *dare*, *uniuscujusque* verò *Judicis*, Jus datum *dicere*.) Unde & *ἡμὸς* Rex *ἡμῶν* antiquitus vocabatur, ob hanc potissimum rationem, quòd etiamsi *secundum leges* imperitare teneatur, putà in *foro Conscientiæ*, In *foro* tamen *humano* ita *legibus absolvitur*, & ipse sibi suisque in *Legem cedit*, ut impunè quidlibet faciendi *Jus quoddam* habeat. Solus *Ille* dicendus *Rex*, cui competit *Majestas*; Quæ ab omnibus aliis Titulis inferiori Magistratui competentibus, (utpote *παμβασίλειον* in se complectens,) immanè quantum discriminatur. Nihil autem *Majestati* tam proprium est, quàm τὸ ἀνυπεύθυνον, (id est,) à nemine pendere, nemini esse obnoxium, à nemine posse judicari. Benè igitur Rex *Otanes* apud *Herodotum* dicebatur *ἀνυθώως πολέων τὰ βέληται*. Benè etiam *Xiphilinus*, *οὗτις τὴν αὐταρχίαν ὁ θεὸς μόνος κελτεν δυνάται*, (aliter enim *αὐταρχία*, id est *supremus Dominatus*, nequaquam esset.) sed optimè omnium *Cassiodorus* hanc rem expressit. *Causa Regiæ potestatis supernis solis est applicanda Judiciis*; quandoquidem e *Cælo* petita est, & soli *Cælo* debet *Innocentiam*. Tantùm abest ut *Regnum* habeat qui *Potestati* qualicunque rationem reddere obli-

gatur, ut *ἡγεμὼν ἀρχὴ, ἡ βασιλεια*, apud *Pausaniam* opponantur. Solus Ille Rex est (ipso fatente *Junio Bruto*) cujus amplissima censetur Potestas, aut qui *Supremus* est *Gubernator*, quemadmodum *Junius & Tremellius* compluribus Locis interpretantur. *Supremus* autem est *Gubernator*, cujus Potestas *Gubernandi* præcipuè vertitur & versatur, in condendis legibus, iisdemque tollendis cum opus fuerit; in fœderibus faciendis, Belloq; & Pace decernendis; in vestigalibus ac Tributis ad usum Publicum exigendis; in Magistratibus Inferioribus pro arbitratu suo creandis; in honoribus Titulisq; prout voluerit conferendis; in Conciliis & Synedriis pro imperio indicendis; Et (quod rei est Caput) in se suisq; quibuscunque, ut ut atrociter delinquentibus, à Judiciis tamen Humanis cum visum fuerit eximendis. Ut Rex reapse non sit, sed tantummodò *ὡς ἐπὶ*, qui auctoritate suadendi, non jubendi Potestate munitus est; aut cujus Actus qualescunque alterius juri substituantur.

§. 9. Cujus Rei veritatis Argumento esse potest, & fidem facit, quòd apud veteres Latinos ita Regnum distinguitur à Principatu, ut Hic ab Illo immane quantum superetur. *Cæsar* enim narrat de quodam Gallo, quòd prin-

cipatum



cipatum Galliae obtinisset, cum Regnum solum-  
 modò affectaret. Et Suetonius de Caligula Ser-  
 monem habens, affirmat parum abfuisse, quin  
 speciem Principatus in Regnum converteret.  
 Diciturque Maroboduus (apud Velleium Pater-  
 culum) non duntaxat Principatum, sed & ipsam  
 vim Regiam complexus animo. Et etiam si apud  
 nonnullos ista vocabula adhibeantur ac si essent  
*ισοδυναστά*, (Nam & Duces Lacedæmonii, quamvis  
 Ephoris Subiecti, Regis nomine gaudebant, pla-  
 nè ut Vandali in Africa, & Gothi in Hispania,  
 quorum Reges exauctorabantur quoties popu-  
 lo displicebant, Regnum habere præ se ferebant,  
 nimirum *ἐξουσίαν*, ut modò dixi, & planè *καταχρηστικῶς*,)  
 Ita tamen Aristoteles distinguendum existima-  
 vit, inter Regnum *κυρία* verèq; dictum, & purum  
 putum Principatum, (qui apud Vandalos & Go-  
 thos & Lacones obtinebat, Regnique nomen men-  
 tiebatur,) uti hunc inter, & Illum, species aliquot  
 interposuerit. Illi competit Principatus, qui  
 sub certis conditionibus in Dignitatem suam ad-  
 sciscitur. Unde & cautè distinguendum est in-  
 ter Dignitatem, & Potestatem; Patrocinium inter,  
 & Imperium; in fide esse, & in Diuione. Benè  
 potest esse Princeps, in cuius fide est populus aut  
 Patrocinio: Solus autem Rex erit, sub cuius  
 pleno

pleno Imperio & Ditione. Quocirca Carolus Ille Quintus, ut ut summus Imperator, & totius ferè Belgii non minùs quàm Hispania reverà Rex esset, Brabantina tamen Provincia non nisi Princeps & Patronus censendus erat. Quippe qui pactum cum eà iniit, ut sibi nulla obsequii, clientelæ, ac obedientiæ officia à populis deferantur, quibus Ipse præstare nolit integra quæ solenni religione sponsponderit. Sub cujusmodi conditione Regem suum Poloni eligunt, ut quo die Rex ipse fidem suam non liberat, Populus illicò universus à fide suâ liberetur. Illud autem est Regnum latinissimè sic dictum, cui Tria illa competunt, quæ Thucydides Civitati quæ verè sit Civitas impertivit; ut nimirum sit αὐτόνομος, αὐτόδικος, καὶ αὐτοτελής. Id est, ut Legibus, & Judiciis, & Magistratibus suis utatur. Unde & Sophocli dicebatur παντελής μοιαρχία, Straboni verò βασιλεία αὐτοκρατορίας, Plutarcho deniq; αὐτοτελής ἐξουσία.

§. 10. Et quicquid uspiam de Regno, (quod subiectum est commune huiusce Juris de quo agitur,) ex Authoribus Antiquissimis exscribi potest, eò pertinet & collimat, ut ipsius etiam Regis (qui subiectum est proprium) Naturam explicet. Quippe cujus est, (Plutarcho Judice,) οὐ μόνον καὶ ἴσμεν, ἀλλὰ καὶ τὸ νόμον ἀρχεῖν. Άκριτος audit apud Æ-

Schylum





cit Majestati vel *Dictatoris absolutissimi*, si iis Legibus obtemperet, quarum Ipse & Sactor, & Vindex est; vel si ea supplicia tulerit, quæ sciens volensque Ipse sibi irrogaverat. Satis autem ostendit *Samuel*, in Jure Regum describendo, adversus Regum Injurias nullam in Populo Potestatem relictam esse. Quod rectè Veteres collegerunt, ex eo quod *David* affatus Deum, (etiam post alias atq; alias à se illatas, non tantum *Bathsheba*, & *Uriæ*, sed & omnibus Subditis Injurias,) *Soli Tibi peccavi*, dixisse dicitur, *Psal. 51. 4.* Nempe ad Regum *Jus summum* & Illud spectat, (si vocabuli Rigore velimus uti,) summam Subditis Injuriam inferre posse, nec iniqua tantum facere, sed facienda etiam precipere. Ita tamen ut nomen *Juris* non ad *Justitiam Præceptorum* referri debeat, sed ad solam *Præcipientis Impunitatem*. Nec ita *Impunitas* intelligitur, quasi Regibus *supplicium* omninò nullum, sed quasi nullum nisi à Deo legitime queat irrogari. Cum omnia *Illis licere* dicimus, Nihil aliud intelligimus, quàm omnia *Illis impune cedere*; satisque ad *Penam* censendum esse, quòd Deum in Coelis Ultorem habent.

§. 12. Incommoda autem obijicientibus quæ hinc sequuntur aut sequi possunt, si ad *Injurias* impunè



impunè inferendas *Jus regium* extendatur ; In promptu habeo respondendum, Nullam formam Politix *absque Incommodis* apud mortales vel fingi posse ; Nullos hominum in Terris ab omni parte beatos esse ; Illum statum præferendum, non qui malis omninò nullis, sed qui minimis urgetur. Minus autem Incommodorum constat esse sequuturum, si omnia uni licere datur, quàm si ratio actionum reddenda sit. Nam si Reges etiam in seculo pro Tribunalibus humanis sistendi essent, nunquam Domus Regnatrices in tuto essent permansturæ ; Ipsa Regna Resque Publicæ mox deinde convellerentur, si iis ipsis qui subduntur Jus regnandi subderetur cum ipso Rege. Nemo verò inficias iverit, Publicam Pacem & Quietem quovis pretio redimendam. At neque Quies sine Armis, neque Arma sine stipendiis, neque stipendia sine Tributis, nec Tributa sine Regis Imperio summo, sive *δουρατορείῃ* haberi queunt. Et qui summum Imperium habet, non potest non patere multorum Odiis. Unde securitas Imperantis est omni modo munienda ; Et summus ubique Gubernator perinde *δουλοῦ* esse debet, atque *πυρρίστῃ* apud Græcos, qui etiam in Præliis flagrantissimis, atque ab hostibus infensissimis, ut sanctè semper haberetur in more erat.

§. 13. Sed & præterquam quòd *Incommoda* neque solvunt Argumentum neque conficiunt, Jus regium non ex eo quod His aut Illis videtur optimum, sed solum ex *eius voluntate* unde ipsum Jus oritur, est metiendum. Voluntas autem Dei in verbo suo manifestatur; unde Regis Jus summum impunè quidlibet faciendi irrefragabilibus Argumentis firmari possit. E. G. 1 Sam. 8. 11, &c. Eccles. 8. 4. Rom. 13. 2, 4, 5, 6, 7. & 1 Pet. 2. 18, 19, 20, 21.

§. 14. Nec quicquam in eo derogatur Divini Verbi Testimoniis, quòd Ethnicorum Coryphæi in eandem ubique sententiam eunt. *Seneca Bruto* errorem exprobrat, graviterq; in eum censuram agit, quòd Regis Nomen extimuerit, cum optimus Status Civitatis sub Rege sit. Neque enim omnino quæritur, *An sit serviendum*, sed potius *utri duorum*, Regi scilicet an Plebi servire præstet; uni soli, an Universis. Omne Tyrannidis Exercitium per se est malum, (inquit Cicero,) sed eatenus est ferendum, immo etiam & præferendum, quatenus Bonum quod in eo quæsitum est sine isto malo non haberemus. Et vel Incommoda cum Commodis sunt amplectenda, vel hæc cum illis mittenda sunt. Unde *Cappadoces* apud *Strabonem*, cum oblata à Romanis Libertas

Sen. de Benef. 1. 2. c. 20.

Cic. de Legibus lib. 3.



tas effct Popularis, oblatam valdè noluerunt, sub Rege vitam præferentes. *πρὸς βουλευμένοι τὴν μὲν ἰλασθῆναι προσηύοντο, βασιλῆα δ' ἔξιν αὐτοῖς ἀποδεδυμέναι.* Ac si nulla sine Rege genuina Libertas haberi posset, quia nec ulla sine Rege Salus existit Diuturna. Sicut autem Potestas Regia sub se reliquas complectitur, *Patriam* scilicet, & *Herilem*, Ita in Res singulorum majus est Dominium Regis ad Bonum commune promovendum, quàm Dominorum singularium, ad Bonum proprium; & *unusquisque Reipublicæ, ad usus publicos, longè magis obligatur quàm Creditori;* (ut habet Regula Juris-Prudentium.) Cujus Regulæ ratio est, (uti ex *Ethicis Aristotelicis* videtur mihi colligendum) *ὅτι ἀγαπᾶται μᾶλλον ἐνὶ μόνῳ, καμῖον δὲ, καὶ θεύτατον, ἴδιον καὶ πόλιν.* Unde *Plinius ad Trajanum, Regis est quicquid est omnium.* Et *Philo Judæus* περὶ εὐταργίας explicatiùs aliquantò id ipsum asserit. καὶ μὴν ἀρχαὶς τι καὶ χρυσοῖς, καὶ ὅσα ἄλλα κειμήλια παρὰ τοῖς ἀρχιερεῖσι διασκευαζομένηται, τῶν ἡγεμόνων μᾶλλον ἢ τῶν ἰχόντων ἴσιν.

Srrab. lib. 2.  
mihi p. 540.

§. 15. Et si ita se Res habeat, ut quicquid pretiosi apud Subditos custoditur, *eorum qui regnant* magis sit, quàm *Possidentium*; Et in Regno rectè sic dicto, \* *Vnus imperitet nullis jam exceptionibus, non precario regnandi jure;* Si de privatis judicare ad Magistratus pertineat inferiores, de Magistratibus illis ad Principem, de Principe verò ad solum Deum; Si qui verè Rex est non duntaxat ex legibus, verum etiam in *Leges* Imperium habeat; nec aliter constet Regale Regimen, nisi sui planè sit Juris, ipsumque τὸ ἀνυπεύθυνον Ipse maneat inviolatum; exinde statim conficitur, (& consequentià quidem ineluctabili,) Quod Magistratus Inferiores, ut ut in unum coeuntes, Populique Universi gerentes vicem, & à Romano etiam Pontifice quomodolibet animati, Regem tamen non possunt sine crimine Capitali Armis aggredi, aut per Dei  
saltem

\* Tacit. l. 8.

saltem leges ei litem intendere, aut quocunque demum prætexitu quicquam Illi intentare.

§. 16. Quod ex Præmissis Confectarium, etiamsi ex Præmissis sit usque adeo luculentum, ut vehementer sit *ignarus* qui illud *nescit*, & *deplorati planè ingenii* qui *non agnoscit*; Quinimò pluribus Testimoniis è sacrâ Paginâ expromptis, pluribus etiam seculorum apud Historicos exemplis, pluribus denique Sapiertum & Sanctorum Martyriis comprobetur, quàm ut hodiè in Dubium vocari debeat; quia tamen hoc vitium præsentis seculi videatur, ut nihil sit tam *firmum* quod non *convellitur*, nihil tam *sanctum* quod non facile *violatur*, nihil denique tam *certum* quod non vocatur in controversiam; non solummodò non *inutilis*, sed & apprimè necessaria videri poterit, tam *corporei Axiomatis* in tantâ Luce *Elucidatio*.

§. 17. Quod etiamsi cum bono Deo in animo habeam effectum dare; impræsentiarum tamen hoc facere, neque per vestram mihi licebit (Dilecti Fratres) Patientiam, nec per Tempus huic Penso ex consuetudine præstitutum, nec per tremenda illa mysteria quæ adhuc restant percipienda. Quorum idoneæ Perceptioni quò frustuosiùs velificemini,

Gratia Domini Nostri Jesu Christi, Dilectio Patris, & Communicatio Spiritûs Sancti sit cum omnibus vobis in Secula Seculorum.

F I N I S.



THE  
PURIFICATION  
OF OUR  
LADY,  
AND  
PRESENTATION  
OF OUR  
LORD.

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A  
SERMON

Preached before the  
KING At WHITE-HALL  
upon *Candlemas* Day, 1661.

PLANT

PRODUCTION

OF THE

REVENUE



LUKE 2. 22.

*And when the Dayes of her Purification according to the Law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.*

§. 1. **V** Pon the Feast of the *Nativity*, our Lord himself was a *Present*. Upon the Feast of the *Epiphanie*, He was *Presented*. And now on the Feast of *Purification*, He purposely comes to *Present Himself*.

He was a *Guift* sent at *Christmas*, from God to Men. At *Twelftide* as God, he is said to have received *Guifts* of Men. And now at *Candlemas*, as *Man*, he is a *Guift* unto God for the Sins of Men. At the 16 verse of this Chapter, the Rural Votaries from the *Fold* did find him *weeping* in his *Cratch*. At the 21 verse we find him *bleeding* in His *Cradle*. But in the words of this Text, we find Him *smiling* (as we may guess)

in his *Mothers Armes*. She devoutly carrying Him, and her *Devotion* carrying Her, and the *Law of Moses* carrying Both, at once that *Shee* may be *Purified*, and He *presented* unto the Lord.

§. 2. I have desir'd so much the rather, in the choise of this Text, to take advise with the *Rubrick*, and the *Gospel* appointed for the Day, Because we have hardly escap'd an Age of so much *ignorance* in the *Canons*, and *Disobedience* to the *Commands* of our *English Church*, that unless the old custome be now reviv'd, the *People* of *England* (like the *Italian Priest*,) will be in danger of disputing in time to come, whether the *Rubrick* be *Fish* or *Flesh*; and be as apt to be in doubt, as the Man in *Poggius*, whether the *Pentecost* were a *Man* or a *Woman*. Again I choose so much the rather, to do the work of each day on the day it self, because the *Festivals* of the *Church* being consider'd in conjunction, do comprehend the *Fundamentals* of *Christian Faith*. And so a Pertinent discourse upon each of *Them*, will (when the *Calendar* is expir'd) become a *Body* of *Divinity*.

§. 3. I shall therefore make hast to the due Solemnity of the Day; and by premising its  
several



several Names, shall give a guess at some part of its Nature too. 'Tis call'd the Feast of *Purification*, from the Pure Virgins being *cleans'd* from her Mosaical *Impurity*. The word *Impurity* being us'd by such a Scriptural *Catachresis*, as only to signifie the *yoke*, or the *obligation*, which by the ordinance of *Moses* was fasten'd on her. 'Tis call'd the Feast of *Presentation*, from our Lords condescension to be presented unto the Lord. It might have been called the *Feast of Ransome*, because no sooner was he *presented* and given to God, but he was presently *bought back* with a *Piece of Silver*. 'Twas commonly call'd *Hypapante* throughout the Churches of the *East*, from the Interview and meeting betwixt our *Saviour* and good old *Simeon*, (y. 28.) *Candlemas* it was call'd, or the *Feast of Lights*, because of a Custom still *retain'd* in the Church of *Rome*, though worthily cast off by the Church of *England*; for that of old it was the Day wherein they consecrated *Candles*, and that in honour to the Idol which was commonly call'd *Februa*. A Goddess feign'd to be propitious to pregnant Women in their Child-births; and therefore allow'd to have the Priviledge of giving a Name to this *Month*, as well as the mode

mode of Solemnizing this very Day.

§. 4. From whence (by the way) 'twill not be useless to observe, that the *purifying* of *Women* after the Agonies of their Child-birth, is a thing common to us of *Christendom*, not only with the *Jews*, but the *Gentiles* too ; and may be matter of contention to the Malice or Ignorance of a Sect, which is either so *stupid* as not to know, or else so *obstinate* as not to acknowledge, or at least so over *peevish* as not to admit of a consideration, That the very *same* custom in several Places, may receive its Beginning from God and *Belial* ; though not observed in the *same*, but in a *contrary* manner ; not with the *same*, but with a *contrary* mind ; nor at all to the *same*, but to a *contrary* end. *ἱεραζεῖ ἰουδαῖοι* (saith Gregory Nazianzen) *οὐδ' ἐν ἑσθίῃα*. The *Jew* keeps Holy-Day, but according to the Letter. *ἱεραζεῖ ἑσθίῃ* The *Gentile* keeps Holy-Day, but according to the *Flesh*. *ἱεραζεῖ οὐδ' ἐν ἑσθίῃ*, The *Christian* also keeps Holy-Day, but according to the *Spirit*.

§. 5. Let us *Rejoyce* then on *This Day*, because it is the Day which the Lord hath made. And again let us *rejoyce*, even because it is the Day which hath made the Lord. I mean hath made him, of a Lord, to become a *Servant* ; hath made him



him, of a *God*, to become a *Votary*; hath made him of a *Giver* become a *Gift*. The Lord himself, on *this Day*, having been brought unto *Jerusalem*, to be presented unto the Lord.

§. 6. And as the *Text* does thus instruct us to the Solemnity of the Day; so the double Solemnity of the Day does teach us how to divide the Text; or rather the Text divides it self into these two Generals.

The *Purification* of our *Lady*, and the *Presentation* of our *Lord*. For each of which compellations, we have not only *Custom*, but *Reason* too. For as *Christ* in the *Greek* does import a *Lord*, so *Mary* in the *Hebrew* is known to signifie a *Lady*. And it is obvious to infer, That She may well be our *Lady*, who was the Mother of our *Lord*.

In both these Generals put together, there are seven Particulars to be observ'd.

First the *Actions*, which are express'd; ἀνήγαγον, they brought, παρέστησαν they presented. Next the *Agents*, which are imply'd; namely the *Relations* and *Friends* of *Christ*. They brought, and They presented. Thirdly the *Subject*, ἀνήγαγον αὐτὸν, they brought Him. Fourthly the *Place*; εἰς ἱερουσόλυμα, to *Jerusalem*. Fifthly the *End*; παραστήσαι τῷ κυρίῳ,

to

to present him unto the Lord. Sixtly the *Time*,  
 ὅτε ἐπληρώθησαν αἱ ἡμέραι, when the *dayes* were accomplished  
 wherein the *Mother* was to be purified. Last of  
 all the *Obligation* and *Inducement* unto the whole;  
 and that is νόμος μουσῆς, the *Law of Moses*.

To go no farther than the two *Generals*,  
 were too little for the *Text*; And yet to insist  
 on each *Particular*, would be as certainly too  
 much for the *Time* allow'd. And therefore I shall  
 pitch on a *Middle course*; so extending the *Ge-*  
*nerals*, and so contracting the *Particulars*, as  
 to wind them up together into these four  
*Bottomes*.

The *Purification* of the *Parent*, at once a  
*Maid* and a *Mother* too.

The *presentation* of her *Son*, at once pre-  
 sented unto the *Lord*, and the *Lord* presented.

Next the *Circumstances* or *Adjuncts* of  
*Time* and *Place*, wherewith these *Actions*  
 were to be cloath'd.

Lastly the *Rule* of the *Actions* and *Adjuncts*  
 too, unto which they both are to be conform'd.

§. 1. I must premise, touching the first, the  
*Purification of the Virgin*, (the first in *Order*,  
 though not in *Dignity*, and perhaps to be pre-  
 fer'd for giving the *Title* unto the *Day*,) That a  
 legal



legal *Cleansing* or *Purification* must needs imply and presuppose a legal *Impurity* and *Pollution*; for which the Mother being deliver'd, and the Babe newly Born, did stand condemn'd by the Law to a kind of Excommunication, to wit an absolute Exclusion, during the time of their uncleanness, as well from the *Touch* of a *private Person*, as from an Interest and share in the Publick Meetings. First from the *Touch* of a private Person, The Mother, like her Babe, if She brought forth a *Son*, was no longer excluded then until the *eighth Day*; And no longer, if a *Daughter*, than till the *fourteenth*. But from the publick and solemn Meetings the prohibition was more *severe*; for if she brought forth a *Son*, she was excluded for 40 dayes; if a *Daughter*, for *seventy four*. Again the Infant, if put to *Nurse*, remain'd unclean but for a *Month*; but continuing with the *Mother*, the legal uncleanness continued also.

§. 2. Now this *imputative uncleanness* may seem to be an *Adambration* of that \* *Original Vitiosity*, with which our Nature was *corrupted* by the *Sin* of the first *Adam*, and was by consequence to be *purified* by the *Innocence* of the *second*. For as the legal uncleanness was not so

L 1

null'd

Levit. c. 12.  
and c. 15.

\* Παρὰ γεννῆς,  
καὶ ἀπὸ αἵματος  
ἢ, παρ' ἑσπέρης  
ἢ ἀπὸ αἵματος  
στῆ, συμπερι-  
τὸ ἀμαρτανίας  
ἐστὶν. Philo.

Τὸ παρὰ περὶ  
 κὸς ἡμῖν ἀπὸ  
 τῆ γενήσεως ἀλ-  
 λήτσαν ζῶον,  
 πολυκέραιον  
 θυρίον, θυ-  
 τόντα ζῶον  
 ἱερός. *Jambli-  
 cus.* *Aristoteli*  
*vero dicitur*  
*τὸ περὶ κὸς*  
*ἀντιβαῖνον πρὸ*  
*λόγου.*

null'd upon the 8 Day, as to *exempt* the persons cleans'd from being purified on the 40 ; (without which *later* purification they were not to enter into the *Sanedrim*, and sure much *lesse* into the *Temple*;) we may say in like manner of *original Sin*, It hath taken so deep a Root in the posterity of *Adam*, that however it were remitted both in the *Jewish Circumcision*, and *Christian Baptisme*, yet its Reliques and Dreggs doe so stick in *Both*, as to exclude us from the *Communion & fellow-membership* with the *Saints*, (supposing we live to a riper Age,) untill we are purified by *Repentance* in the *Blood* of the *Lamb*, wherof the *legal purification* was but an *Embleme*. And this may prompt us to give a Reason, why at the time of *Purification* there was to be offer'd unto the Lord, either a *Lamb* and a *Pigeon*, (that is, if the Parents were rich enough,) or else (in case they were not,) a pair of *Turtles* or *Pigeons* without a *Lamb*. The one for an *Holocaust*, the other for a *Sin-offering*. The first to signify their *gratitude*, the second their *Repentance*. The one was to *acknowledge* the special *Blessing* of the *Delivery*; and the other was to *expiate* the *Sullage* of it.

§. 3. Lord ! how *filthy* and *impure* is the life  
 of



of man, the *purest part* of whose Life, which is his *Birth*, can make his Mother stand in need of a *Purification*? That we are sprung out of the *Dust*, shew's the *unworthiness* of our Nature; but that we derive it from our *Parents*, doth speak its *guilt* too. 'Tis true the *Soul* of man is a pretious *Treasure*; But *he bath it* (saith St. Paul) in an *earthen Vessel*; which is sufficiently *ignoble*, in regard of the *matter* of which 'twas made; but in regard of the *Mould* wherein 'twas cast, (or of the *Conduit* through which deriv'd,) it is not only *ignoble*, but most *unclean* too. If men will glory in their *Extraction*, let them first make it appear that they are *born from above*; let them prove they are *regenerate*, and *born again*; not of *blood*, nor of the *will of the flesh*, nor of the *will of man*, but of *God*. *ἔτι-διὸ γινώ-εϊσιν*, (as St. Paul speaks out of the *Poet*,) that indeed they are the *offspring*, and *Sons of God*. For *ἔτος ἀεὶς γενεολογίας τέτορ*. This (saith \* *Chrysostome*) is the noblest kind of *Genealogie*. And so the *Bereans* were *ἀγαπαιοι*, not only *nobler*, but *better born*, than the noblest *Jewes of Thessalonica*, *Act. 17. 11*. *Gregory Nazianzen* \* forbids us to make a *Boast* of our *Progenitors*, unless we think it was for nothing, that the *Virgin* here was *purified*,

2 Cor. 4. 7.

Joh. 1. 13.

\* *Chrys. st. in Genes. Hemil. 23.*\* *Greg. Naz. Orat. 23.*

*Nihil aliud  
est homo quàm  
sperma fœti-  
dum, saccus  
stercorum, ci-  
bus vermium.  
post hominem  
vermis, post  
vermem fœtor  
sic in non ho-  
minem verti-  
tur omnis ho-  
mo. Bernard.  
de Anima.  
c.3. p. 1051.*

*Quid superbis  
homo, atten-  
dens quod fu-  
isti vile se-  
men, sanguis  
coagulatus in  
utero? unde  
superbit, cuius  
conceptio Cul-  
pa, Nasci pœ-  
na, labor vita,  
necesse mori?  
Id. ibid.*

rified, and Christ presented; or that our Mothers once were Churched, and we Baptiz'd. No, it rather becomes us (with holy Job) that we say to Corruption, Thou art our Father; and to the Worm, thou art our Mother. Or that we go beyond Job, in saying to Iniquity, Thou art our Brother; and to Uncleanness, Thou art our Sister. For let our other Relations be what they will, we cannot possibly deny that Sin and We were born Twins, if we take David to be Orthodox in what he saith of our Shape, and Conception too; that the one was in Sin, and the other in Iniquity.

§. 4. Lord! how strange a thing it is, that any man should grow proud? And yet how hard a thing it is, to meet with a man who is truly humble? Our understandings indeed are dark, our wills disobedient, our hearts deceitful, our passions eminently perverse; But, which makes us most miserable, we are so senseless of our being so, That our special Impellents to Humiliation are common Incentives unto our Pride. We are apt to glory in our Infirmities, (if I may use St. Pauls words, not only without, but against his meaning,) and to take honour unto our selves from the justest matter of mortification.



tion. 'Tis not the knowledge of what we were, nor the remembrance of what we shall be; 'Tis not the baseness of a Conception, nor the unloveliness of a Grave; 'Tis not the gasliness of Death, nor yet the dreadfulnes of Judgment, that can subdue our exalted Thoughts to an humble sense of our unworthiness. But apt we are to be transported, with a complacency in our selves, and a contempt of others, although we cannot but be convinc'd, (at least in our *lucida Intervalla*, or godly Fits,) That we are wretched, and poor, and blind, and naked.

§. 5. *Clemens Romanus* (I remember) in his Epistle to the *Corinthians*, could think of no fitter spell, wherewith to lay, or exorcize, the Devil of *Arrogance*, or *Ambition*, than this so seasonable a *Topick* from whence I argue. Are we indanger'd by a *τύφος* from the froth and vanity of our minds, which only raiseth us (as it did *Lucifer*, and the other morning Stars,) to an higher Fall? ἀναλογισμέθα ἀδελφοί ἐν ποίας ἄλυσ ἰστητέμεθα. Let us reflect (saith the Father) upon the stuff which we were made of; and \* set the contumelies before us, through which we passed into the world. I am truly so far of that Father's mind, that had we but patience enough to meditate on our original, and

\* Περὶ βρωτῶν.  
 ὁμοῦ ἐν τῷ  
 κτισμῷ, *Clem.*  
*Rom. in Ep.*  
*ad Cor. p. 50.*

*Si diligenter  
consideres quid  
per os & na-  
res, ceterosq;  
Corporis me-  
tus egrediatur  
vilius Ster-  
quilinum nun-  
quam vidisti.  
attende, homo,  
quid fasti-  
ante ortum,  
quid abortu ad  
occasum, quid  
eris post hanc  
vitam.  
Bernardus  
ubi supra*

and our *End* ; from *what* we came, and *whether* 'tis that we are *tending* ; would we contem-plate on our *Features* in that impartial *Mirroir* of a *skeleton* ; and instead of a *fawning Glass*, see our selves drawn unto the life in an *hollow Cranion* ; I am inclinable to infer we should be *higher* in *Gods* eyes, (which regarded not the *high*, but the *low estate* of his *Hand-maid*,) after the rate of our being *viler*, and more contemp-tible in our *own*. And even by *minding* higher *Things* than now we *doe*, we should lesse be *highminded* than now we *are*. Then let us not stand at too great a *distance* from the most *de-spicable* Person for whom *Christ* dyed ; (no not so much as from the man, who bids us stand farther off, for he is *holyer* than we;) since we are equally descended from the very same *Eve* ; and so, by *Her*, from the very same *Adam* ; and so, by *Him*, from the very same *Earth*. Suppose a *Potter* of the same clay shall make a *washpott*, and a *Basin*, intending That for the *Kitchen*, and *This* especially for the *Closet* ; shall the *Basin* say to the *washpott*, *I am better than Thou* ? There may indeed be a *great*, but there cannot be any *intrinsic* difference ; as wholly depending upon the *Will*, and (by *That*) upon the *usage* of



of Him that owns them. In *this* they certainly agree, that they consist not of a *different*, but of the *same* kind of *Dirt*; and being *broken* both in *pieces*, are equally cast unto the *Dunghil*. That *all* were *equal* in the *womb*, is contended by *Philo*, \* the *Learned Jew*. That *all* were *equal* in the *Laver* of their *Regeneration*, *Gregorie Nazianzen* does argue with *exprobration*, as \* *Beatus Rhenanus* does well observe. And so 'twas rationally ordain'd by the *Law of Moses*, That both the *poorest* and the *richest*, the *meanest* and the *most honorable*, the *Virgin* mother herselfe and her *purser Babe*, (however different they might be in all the *Circumstances of Life*,) should be equally *rated*, as well at their *Births*, as at their '*Burials*'. And though the Emperour *Leo*, Sirnam'd *Isaurus*, had rather the *Power* than the *Authority* to put an *excize* upon women's *child Births*, making every man pay for his being *Born*; Yet 'twas righteously provided under the legal *Dissipation*, (because by *commission* from *God Himself*,) that all the *masculine* children which were withall the *First-born*, should pay the same kind of *Custom* at their *entrance* into the world, and discharge the same *Debt* at their *Exit* too. Perhaps to teach us *This Lesson*, amongst some others,

\* ἡ ταύτην γὰρ  
νέστις ἐν ἱερῇ καὶ  
τοῖς λαμπρο-  
τάτοις καὶ τοῖς  
ἀφανέστατοις  
ἐῖς αὐτὴν συμβί-  
ναι. Philo.

\* Tingebantur  
olim eodem  
lavacro pueri,  
senes, divites,  
pauperes, viri,  
& mulieres;  
unde Greg.  
Nazian. ob-  
jurgat opulen-  
tos, quos pude-  
bat cum tenui-  
bus simul  
tingi. B. Rhe-  
nanus in Ter-  
tullian. de  
Coron. Mill.  
cap. 3.

others, that the *difference* of Degrees in the Sons of men, although indeed 'tis of *divine*, yet it is not of *natural*, but of *positive* Institution. For though God puts them asunder as far as the *Zenith* is from the *Nadir*, fixing a *King* upon the *Throne*, and casting a *Rebel* into the *Dungeon*, (which is enough to stop the Mouths of all our levelling Fanaticks, whether the *Adamites* abroad, or the *Anabaptists* at home,) yet all men by *Nature* are no less than *twice* *levell'd*; before they come into their *Cradle*, and when they go into their *Grave*.

§. 6. But though this is the Lesson which we are taught by that *Law*, by which the mother after her *child-Birth* was to be *purif'd* in the *Temple*; Yet it may easily be demanded, how the *Law* of *purification* could reach the *Virgin*. For was shee not *chaster* than the *Turtles* shee came to *offer*? was shee not her *selfe* a living *Temple*; and very much *pur*er than the *Temple* to which shee went for a *Purification*? Can there be any *cleaner Flame*, than what *stream's* forth from a *Virgin Taper*? would we not wonder at such a *Chymist*, as should use his *Alembick* to *cleans*e *Elixirs*? And probably laugh at that *Goldsmith*, who should *refine* his *metals* beyond their



their Quintessence? To purifie a Virgin, may seem a Solœcisme as great, as for a man to wash Water. And to purifie such a Virgin, as had been happily imprægu'd by the Spirit of purity, is just like washing the clearest water, as it newly glide's forth from the crystal Spring; not so much as desflowr'd by the embraces of the River, much lesse by being mixt with the Brackish Ocean. Its true indeed shee was a Mother, but by so much the more a Maid too. Shee was deliver'd of a Son, but of such a Son, as was the wisdom of the Father. Shee lay-in of an Infant, but such an Infant, as was *The Word*. Shee encompassed a man, but such a man, as was Emanuel. Shee brought forth a child, but such a strange child, as had the Government on his shoulders; A child whose name was called wonderful, Counsellour, the mighty God, the Everlasting Father, the Prince of Peace, Isa. 9. 16. And being deliver'd of such an Infant, such a child, such a manchild as *This*; How could *That* which made her pure, make her need a Purification? Or (to give this objection its utmost strength) Admit that Marie in her Person might stand in need of being purified, (though not in regard to the Babe shee bare, Yet at least to the Parents of which she was

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born ;)

\* Homil. 14.  
and 18.

born;) must therefore the *Author* of her *Puritie* submit himselfe to have a *share* in her *Purification*? must Christ himself become the *Subject*, as well as the *Maker* of that *Law*? For so the greatest number of *Copies* agree to have him; reading ἡμῖν καθαρισμῷ (not αὐτῆς but) αὐτῶν the dayes (not of *her*, but) of *their* *Purification*. So reads the oldest and best of *Manuscripts*, which 'tis our happiness to possess in our *English Archives*. So reads \* *Origen* out of choice, whose matchless pains in *comparing Manuscripts* might make him the abler to choose aright. So reads *Erasmus*, and *Zegerus*, *Laurentius*, and *De Dieu*. And by the stream of such strong *Authority*, the *Judgment* of *Beza* is carried down; And so is the *Arabick Translation*, which seems to follow the *Vulgar Latin*, as well in *This*, as in *other Things*. Nay so reads the *Syriack*, which is in order of time before the *Arabick*, from which our *English Translators* do seem to have render'd it in the *singular*. Now that *Mary* should be *Purified*, there is a reason more obvious. Because though *her self* was a *Mother-Maid*, in so much that a *Child-Birth* which defiled other *Women*, may well be said to have cleansed *Her*, (& so her *real Purification* was

coeta-



coetaneous with her *delivery*; yet we know she was the *Daughter of a Conjugal Bed*, and so the subject of an *Original*, though not an *Actual* Vitiolity. Albeit the *Greek Fathers* are wont to call her [*Θεοτοκος*] the *Mother of God*, yet did they not make her, by That, a *Goddes*; (as some in the world are bold to do, by the *Rapine* and *Sacrilege* of their *Devotion*, whilst they supplicate *God the Son* for the *Merits* of his *Mother*, or pray unto the *Mother* to lay her commands upon her *Son*.) The *Guilt of Adam* did adhere to her righteous *Soul*, although it could not mix with it; And so she wanted at least a *legal*, if not a *literal* Purification. But how so *derogating* a *Rite* should be competent to her *Son*, who was not merely a *Son of Adam*; may seem at least to be a *Quere* which should not pass unresolv'd.

§. 7. But This was don (saith *Aquinas*) for our *Instruction*; That we may carry our selves with *meeknesse*, as we have *Christ* for an *Example*. paying *Obedience* from without us to *publick Sanctions*; where none from within us is strictly due. Every *Christian* (like *Christ Himself*) is to be actively *Obedient* in many things, though not as *necessary*, yet as *convenient*; though not for *conscience*, yet for the benefit of *conformity*;

though not for *private*, yet for *publick* satisfaction; though not to *avoyd* Sin in *Himself*, yet not so much as to *occasion* it in *other men*. But however this Reason may passe for good, methinks 'twere easy to give a *better*. To wit that our *Saviour* being laden with the *Iniquity of us all*, (to use the words of the Prophet *Esay*) was in *all* our *behalves* to stand in need of a *purification*. Being made Sin for *us*, (as St. Paul speaks to the *Corinthians*, 2 Cor. 5, 2.) and at last *numbred with the Transgressors*, and so made subject to the *Levitical*, as well as the *Moral Law of Moses*, (born as he was, of a *Jewish* parent, a branch sprung forth from the Root of *Jesse*,) He was first to *fulfil*, and then to *abrogate* the law of Rites; or rather to *abrogate*, whilst he *fulfil'd* it. And this may help us to give a Reason, (besides the *Poverty* of his Parents;) why they offered not a *Lamb*, but a *pair of Doves*. For what needed the *Type*, where the *Antitype* was present? What place could there be for a *Lamb* out of the *Fold*, when behold the *Lamb of God* that came down from *Heaven*? The *Lamb* to *expiate* for our Souls, as well as the *Shepherd* to *direct* them.

§. 8. The Thought of which should serve

to



to fill us, not with *Gratitude* only and *Love*, but even with *wonder* and *admiration*, That the *Lawgiver himself* would be *obedient* unto the *Law*, thereby to free us from the *Law* as the *strength of Sin*; and so to free us from *Sin*, as the *sting of Death*; and so to free us from *Death*, as 'tis the *Victory of Hell*. That the *Holy of Holies*, and *King of Kings*, would meekly take upon him the *Form* as well of a *sinner* as of a *servant*; and become *legally unclean*, whereby to take away from us our *great uncleanness*; for according to the *Hebraisme* by which the *Hellenisticks* are wont to speak, nothing worse can be meant by the *legal uncleanness* of a *Jew*, than that external *obligation* to the performance of a *Duty*, which by an *arbitrary Law* is incumbent on him. And to This our blessed Saviour without the least stain of guilt did submit himself, not at all for *himself*, but for *Us alone*. For *Us* it was that he descended from out the *Bosom of the Father*; for *Us* he poured out himself, so far forth as to be *emptied* of all his *Glory*, that we might drink of his *Fulness*, *Grace for Grace*. For *Us* it was that he was *cloyster'd* in *Marie's Womb*; for *Us* that he was *folded* in *Marie's Armes*; for *Us* that he was put upon several  
Journies,

\* ἀνέγνω  
 ponitur pro  
 ἀνέγνωται.  
 nam addu-  
 cendi verbum  
 ponimus in eo  
 qui pedibus  
 eat: id quod  
 de Christo in  
 eā aetate dici  
 non poterat.  
 Castalio in  
 locum.

## II.

*Journies*, whilst yet he could not either \* *go*, or with ease be *carried*; To wit from *Nazareth* to *Bethleem*, and from *Bethleem* to *Jerusalem*, and that upon *more* accounts than *one*, not only to be *purified*, but *presented* unto the Lord.

This (as I said in the Beginning) was the *second Action* of the Day, and so deserves the *second Place* in the consideration of the *Text*.

§. 1. To give you the **HISTORY** of the **ACTION** from that which gave it its *Original*, I must goe back to take my *Rise* from as farr as *Exodus*. Where after Sundry dismal miracles for the freeing of *Israel* out of *Aegypt*, the last and greatest was shewn at *midnight*. When the sword of the Lord did *cut off all the first-born* among the Children of the *Egyptians*, from the *first-born of Pharoah* that sate on his throne, to the *first-born of the Captive* that lay in the *dungeon*. But the *first-born* of *Israel* being miraculously *preserv'd*, were immediately claimed by their *preserver*, who besides the *common Interest* which he had in them as his *Creatures*, did farther devote them unto *Himself* by a peculiar right of *Redemption* too. And though by way of *Commution*

Exod. 12.

Verse 29.

\* Chap. 13.  
Vers. 15.

Exod. 1. 22.

Num. 8. 18.

tation



tation He took the *Levites* unto Himself, (in stead of all the first born of the Children of Israel,) Yet were not the *Levites* so full a Ransome, but that they were farther to be ransom'd by the summ of five *Shekels*.

Num. 18. 16.

§. 2. Now put all this together, and it will prove an *Adumbration* of the holy Child *Jesus*; who, though the *Lord*, and the *Redeemer*, was yet presented unto the *Lord*, and Redeemed this Day with a piece of *Silver*. For He was sure the *First-born*, who is expressed so in Scripture by way of *Eminence*, and whom the *First-born* of *Israel* were but intended to represent. He presented Himself as our *Elder Brother*, (and so again the *first-born*,) to redeem us from the *Fury* of the *Destroying Angel*. He, as the *First-born*, or \* *Heir* of all things, was presented this day to receive his right of *Primogeniture*, by claiming the *Heathen* for his *Inheritance*, and the uttermost part of the earth for his possession. He again was the *first-born*, who presented Himself unto as many as would receive him, that he might give them power to be the *Sons* of *God*. To sum up all in a word, He is call'd the *First-Born* of every *Creature* (Col. 1. 15.) who was begotten of the *Father* before all *Time*;

\* Psal. 2. 8.

Joh. 1. 12.

*Time*; And the *first-born* of his *Mother*, brought forth into the world in the *fulnes* of *Time*. He was again the *first-born* by vertue of his office, as *Mediator*. The *first* that was *born* of a pure *Virgin*; the *first* that ever was *born* without the least stain of *Sin*; the *first* and last that was *born* both *God* and *Man*. Many wayes the *first-born*, he was brought on this day to be presented unto the *Lord*, not as a *Servant* only, or *Sacrifice*, but as a *King*, and a *Priest* too, on whom his Brethren depended for *Life* and *Fortune*; so to claim his *own* Right, and so to communicate it to Us, that *whether Paul*, or *Apollo*, *whether Cephas*, or *the World*, *whether life* or *Death*, *whether things present* or *things to come*; *All might be ours*, as we are *Christ's*, as *Christ is God's*.

§.3. From the whole History of the Action, (so farr at least as our Lord was concerned in it,) it will be easy enough to gather These usefull Considerations.

§.4. First that the Dayes being accomplish't, when both the *Mother* and her *Babe* might have the freedom to goe abroad; The first Journey they took, was not to *Nazareth*,  
but



but *Jerusalem*. She brought Him to God's House before her *own*. Implying this Caveat to Christian Parents, that they suffer not the Devil to take the *first Hansel* of their Children; but acquaint them with God in their very *Non-age*; and so *present* them unto Him by a *Religious Education*. That they devote them to his Service, even as early as *Hannah* devoted *Samuel*. That their *enmity* to *Sin* be as soon *bespoken*, as the Child *Hanibal* at the Altar was *bespoken* by his Father to hate the Romans. That they suffer them not to *lisp* in the *Language* of *Egypt*, but (as Children put to Nurse in the Land of *Goshen*) make them Suck in good manners as soon as *Milk*. That they permit them not to enter within the *Breath* of the *Prophane*, from whose unsavory communication (like the *New-landed Spaniard*,) they can many times *Swear*, when they cannot *speak*. That they put so fit a difference betwixt *themselves* and *Brute-Beasts*, as to become unto their children, not only *carnal*, but *spiritual* Parents; and so *beget* them to God by a *second Birth*, as not to afford them any reason to *Curse* their *first*. This is the Use we are to make of our first Consideration, the Mother's seasoning of her Babe, not at *Nazareth*, but *Jerusalem*.

1 Sam. 2.

*Amilcar.*

Gen. 49. 3.

§. 5. Secondly let us consider, That as of all the *Jewish* off-spring, not the *Females*, but the *Males* were to be offer'd unto the Lord; (as it were intimating unto us, that *They alone* may expect to be admitted into God's Presence, who *Captivate* the Lusts of the *effeminate Flesh*, by the *masculine* power of a *controuling Spirit*;) so of all the *Males* too, none but the *best*, or the *first-born* were set a part for God's Portion. For when I say the *first-born*, I mean the *Might* of the Parents, and the *beginning* of their strength, the *excellency* of *Dignity*, and the *excellency* of *Power*, as *Jacob* said of his Eldest Son *Reuben*. They were not *then* like the Parents of our *last* and *worst* Times, who when their children are *Blind*, or *Crooked*, or (in a word) *nothing worth*, do fly for refuge to the *Temple*, and make them *Deodates*. God is little beholding to such a Parent, who when his Son is too *dull* for either the *Shop*, or the *Exchange*, does straight present him unto the Lord, by devoting him to serve in his *dreadful House*, and (as a Minister) to wait at his *holy Table*; Does give him over to the *Pulpit*, because too old for the *Grammar School*; And if he cannot *Write* or *Read*, does therefore teach him to *Pray extempore*. As if to the office of



of a *Workman* who needeth not to be *asham'd*, there were nothing required but *lungs* and *Impudence*. From the beginning (I am sure) it was not so. For *Kings* and *Princes* in time of *Tore* were thought most proper to be the *Priests*. And when the *Priesthood* was *Entail'd* on the *Tribe of Levi*, it was by way of *Prerogative*; and in reward of a special *Service*. The *Best* by *Pedegree*, by *Sex*, by *Primogeniture*, They that were every way the *Best*, and the *Choisest* Persons, were set apart in the *Beginning* for the peculiar *Service* of the most High.

§. 6. From whence 'tis obvious to infer, That as of the *fruit* of a man's *Body*, so by consequence of the *Fruit* of his *Labour* too, of the *fruit* of his *Substance*, and of the *fruit* of his *Soul*, of every thing that he calls *His*, He is not to offer up to *God*, but the *best*, and *choisest*. We must not *sacrifice* to *Pleasure* with the *strength* and *Beauty* of our *Age*, and think that *God* will be content with a *noysome Carcass*; (like the *falle* *Votary* in the *Apologue*, who vow'd to consecrate unto *Jupiter*, *Half* of the *All* that he went to find, and presently finding a *Bagg* of *Nuts*, made no doubt but he should bravely perform his *Vow*; by giving the *shells* unto his

God, and taking the *Kernels* unto Himself;) This were at *best* to *forsake the world*, because the *world forsakes Us*; And only to *keep our Baptismal Vow*, because we know not any longer which way to *break it*. Will God accept of our *Presenting* our selves unto him, not (as *Christ* on *this Day*, when newly come into the world, But (as the *Clinicks* of old,) at our *going out*? Will he accept of our coming, when we come to him but in a *Fright*? not of *choise*, but *necessity*? not at all as to our *best*, but rather as to our *last*, and our *only Refuge*? Will he receive us when we shall *chooſe* him as the *indifferent*; not as the *greatest Good Thing*, but the *lesser Evil*? not as *better* and more *desirable* than the *Injoyments* of the *Earth*, but as *preferrable* at least to the *Pains of Hell*? It cannot possibly be our *vertue*, to be *forsaken* of our *Sins*, or rather *bereaved* of our *strength* whereby to be *vigorously Sinfull*, and without which we can no longer be *sturdy Sinners*. So again, (in proportion to this Discourse,) 'Tis not enough that we present him with the *Labour* of our *Lipps*, and that a little towards *Night*, to make our *Time* the more *supportable*; (which is to make our *better Actions* a meer *Divertisement* to our worse;)



worse ;) But we must Sacrifice to our God, the very *best* of our *Day*, which is our *Morning*; the very *best* of our *Tears*, which is our *Youth*; the very *best* of our *Body*, which is our *Heart*; the very *best* of our *Being*, which is our *Soul*. Our *Body* must be the *Temple*, our *Heart* the *Altar*, our *Sincerity* the *Priest*, our *Devotion* the *Fire*, our blessed *Saviour* must be the *God*, and our *Soul* the *Sacrifice*.

§. 7. But then withal (*like a sacrifice*) it must be *pure*, and *unpolluted*; pure, as the *Virgin*, who was this *Day Purified*; And *unpolluted*, as the *Babe*, who was presented this day in the holy Place. And yet because we cannot (*other-ways*) be *purified* as the *Virgin*, much less *perfect* as the *Babe*, (who yet hath commanded us to be *perfect*, even as our *Father in Heaven* is *perfect*, Mat. 5. ult. and to *purifie our selves*, as *Himself* is *pure*, 1 Joh. 3. 3.) Because, I say, we cannot *otherwise* be pure and perfect, Let us do like the *Virgin*, (as well *this day*, as from *this day forwards*,) Take the *Babe* into our *Hearts*, as *she* now did into her *Armes*; And so together with our *Saviour*, present *our selves* unto the *Lord*. For as the *Man* that was *condemn'd* by the *Roman Senate*, procured *Love* as well as *Pardon*,

Heb. 2. 17. &  
3. 11.

don, by representing the Scars in his naked Bosome, which were the Monuments of his Sufferings for the honour and Service of his Country; so to obtain at once our Pardon and Acceptance also at Gods Tribunal, not only Pardon of our Sins, but Acceptance of our Persons, we must recount the many Sufferings of our Elder Brother in our behalf; pleading the Scars and the Bloodshed sustain'd by the Captain of our Salvation. To such objections as may be made by an Injur'd Justice, we must present an injur'd Jesus as our only Answer and Apologie. To every Arrow levell'd at us by Gods Displeasure, we have but Christ and Him Crucified for our Shield or Helmet to intercept it. Though with our Prayers and our Tears (our only warrantable Weapons) we humbly venture to contend with the Lord of Hosts, hoping the Pungency of our sorrow will make him yield; (yield I mean to his own Resentment,) yet may we not hope to prevaile upon him, unless we stand behind Christ, and (as the Virgin this Day,) hold him up as our Buckler, our only Armour of Defence, against Himself (if need be) as our Injur'd Judge too. For (that I may shew by an experiment how as a Euckler he must be wielded,) be our misdeeds never so numerous,



*numerous*, they are no more than his *Merits*. Though he will come to be our *Judge*, He is *first* our *Advocate*, who, before he can *censure*, will *plead* our Cause. Are our Sins of *deep die*? his *Blood* was *Crimson*, in which our *sins* being *washed*, will be as *wool*. Are they *swell'd* into a *Deluge*? That *stream* can *drown* them. Are they *damning* and *mortiferous*? Those *wounds* can *bury* them. He was a *Fountain*, for our sakes *dry*; a *Fountain* of *water*, for our sakes *thirsty*; a *Fountain* of *living* water, for our sakes *dead*. And shall we suffer *by* the Sins, for which he suffer'd? no blessed Lord, Though thou canst not but *perceive* them as they *lie open* in our *Souls*, yet being *hid* in his *Grave* thou wilt not *see* them; or though thou canst not but *see* them with the *Eye* of thine *Omniscience*, yet with that of thy *Justice* we hope thou wilt not; or though thou canst not but in *Justice* detest our *sins*, yet in *Mercy* be thou pleas'd to *forgive* the *sinners*.

§. 8. Thus the *Feast* of *Presentation* is to be celebrated by us throughout the year. The *holy* child *Jesus* must still be *brought* into the *Temple*, And All he suffer'd in our behalf be still *presented* unto the Lord. We must *present* him unto  
God

God, that is to say, unto *himself*, even as often as we go into the *House of God*; comprecating nothing, but for *his sake*; deprecating nothing, but for *his Merits*; presenting nothing to be accepted, but in his *Name and Mediation*. No nor so much as in *his Name* may we adventure to *present* him, until we are *purified* by the *Gospel*, as *Mary* was under the *Law*. This as fitly prepares for a *cleansing week*, as that week does for *Lent*, or that *Lent* for *Easter*. We (I say) must be *purified from all kind of filthiness of flesh and spirit*, (2 Cor. 7. 1.) before our *Saviour* (with effect) can be thus *presented*. But *purified* with *Mary*, we cannot be, unless with *Mary* in the *Text*, we live in *obedience* to *Laws establish'd*, although the *matter* they are made of be antecedently *indifferent*, and *subject* to diverse *Exceptions* too. Such as the *Time*, and the *Place*, wherein the *Duties* of the *Text* were to be punctually perform'd. The *Time* is here imply'd to be the *end* of the *Dayes* of their *Purification*; the *Place* is exprest to be *Jerusalem*. And the *Rule of Conformity*, *The Law of Moses*. Of which *last parts* of the *Division* of the *Text*, I shall speak very *briefly*, and in *Conjunction*.

§. 1. Had



§. 1. Had the Parents of this Child been of the humour of our Times, and only consulted with Flesh and Blood, They had not stood on the Punctillio's of \* *Time* and *Place*; but very much rather upon the *Equity* of a most *rational Disobedience*. What? must the work of Purification be tyed precisely to a *Day*? Or must not the holy Child *Jesus* be either *presented*, or *redeem'd*, until he hath punctually attain'd the fortieth day after his *Birth*? May we not stay a little longer, until the *wayes* and the *weather* are more inviting? or may we not go a little sooner, before the *Noise* of a *Messias* awake the *Jealousie* of a *sleeping*, but *furious Tyrant*? Or may we not huddle it up at *Home*, to save a very tender *Mother*, and her more tender *Babe*, at once the *Hardship* and the *Risque* of so long a *Journey*? Shall we confine the *Omnipresent* within the *Walls* of *Jerusalem*? or think *Ubiquity* it self can be pen't up within a *Temple*? or believe there can be *Holiness* in a consecrated *Fabrick* of *Wood* and *Stones*? Admit *Jerusalem* is the *greatest*, yet (since the *Birth* of the *Messias*) *Bethleem* sure is not the *least* among the *Cities* of *Judah*. And when the *Antient* of *Days* becomes the *Babe* to be *presented*, It may be fitter that the *Temple*

O o

should

\* Clementè Romano tamēn Judice, οἱ τοῖς περὶ ταμίῃς καὶ οἱς ποιῶντες τὰς περὶ αὐτῶν, δι' αὐτῶν δὲ αὐτοὶ ἢ καὶ μακάριοι τοῖς γὰρ τοιμοῖς τῷ θεῷ αὐτοῖς ἀπολαύοντες, ὁ διαμαρτυρῶντων  
Clem. Rom. in Ep. ad Cor.  
pag. 53.

should come to Him, or at least that his *Presence* should make a *Temple*. (Just as the *Presence* of the King (wheresoever he is) does create a *Court*, whereas the *Pallace* of the *Court* cannot either lessen or raise the King.) Besides; God regards not the *Ceremony*, but the meer *Substance* of our Devotion. It matters not so much either *when*, or *where*, as *how affected* we come before him. An *humble soul* is the *Temple* that He delights in. A *broken Heart* the best *Altar* whereon to *Sacrifice*. And the best *Sacrifice* we can bring is a *contrite Spirit*. Or if this will not serve; yet may not the *Ceremonies* required be don at *Beth-leem* at the *present*, and repeated at *Jerusalem* at times of *leisure* and *convenience*? Can a very good work be don too often? or the discharge of a *Duty* begun too soon?

§. 2. This had been to chop *Logick* just like *Naaman the Syrian*, in the *second of Kings*, and the *fifth Chapter*: where commanded by *Elisha* to wash himself in the *River Jordan*, and that precisely *seven Times*, whereby to be cleansed of his *Leprosie*, (ver. 10.) He, instead of being thankful, began (saith the Text) to be very wroth, (ver. 11.) It seem'd to Him a strange thing, that he could not be clean, unless he would be *superstitious*.



*stitious.* He expected that the *Prophet* should have come out to him in Person, and calling on the name of the Lord his God, should have struck his hand over the Place, and so have recover'd him of his *Leprosie*. What? (saith he in the next verse) Are not *Abana* and *Pharpar*, Rivers of *Damascus*, better than all the waters of *Israel*? May I not wash in them, and be clean? Thus did the *Wisdom* of *Elisha* seem light as *Folly*, whilst weigh'd in the scales of that *Syrian Fool*. But though he presently went away, not obedient, but in a *Rage*, (ver. 12.) Yet his Servants said That (ver. 13.) which turn'd his *Rage* into *Obedience*. *My Father*, if the *Prophet* had bid thee do some great thing, wouldst thou not have don it? how much rather when he saith unto thee, wash, and be clean? whereupon he was cured, (but observe in what order,) first of his *Folly* and *Disobedience*, and immediately after of his *Disease* too.

§. 3. Let us now apply this to certain *Settaries* here at home, who often endeavour in their Discourses to shew the *fineness*, the *lawfulness*, and many times the moral *Necessity* of their being *Schismatical* and *Disobedient*. I shall give but one Instance, because I want Time to insist on many; And in the office of *Confession*, be-

cause it is amongst *Christians* a kind of *Gospel-Purification*. The Duty of *Confession* from the *Penitent* to the *Priest*, hath been commanded by the Church in the purest Times of *Antiquity*; and however misus'd by the Church of *Rome*, hath been reform'd, and not abolish'd by this of *England*. Now some *Male-Contents* there were, who thought our Church not clean enough, unless they might sweep away the *Pavement*; And amongst many other things, their *Stomacks* rose against *Confession*. Will not God (say they) be pleas'd with the *acknowledgment* of the *Heart*, but must *That* of the *Mouth* be required also? Or can we not make it in our *Closets*, but they must have it in the Church too? Must we powre out our Souls into the *Ear* of the *Priest*? Or can he loose us from our Sins, who is bound and manicl'd in his own? But I would say to such an *English* or *Scotish* *Naaman*, no other thing than was said by the *Syrian* *Servant*. My Brother, or my Sister; suppose our Mother the Church of *England*, had bid thee do some great thing, wouldst thou not cheerfully have don it without *Dispute*? How much rather when she saith, wash and be clean? That is, confess, and be forgiven? vouchsafe to write after the *Copy*, which the *Virgin* and her Babe



Babe in this Text have set thee. Who did not (as they might, upon better pretensions than thou canst bring,) alledge the *Priviledge* of their Purity, or the natural *Indifference* of what was commanded by the Law, whereby to withhold their obedience from it. They did not think much to present their *Turtles*, because *Themselves* were the chaster and more innocent *Paire*. He who thought it no *Robbery* to be equal with God, thought it also no dishonour to be equal with Man; And would be obedient to the Law, how much soever he were above it. ἡ πανταχὺ προσέειπαι θυσίαι, 25

\* *Clemens Romanus* does well observe to my purpose. The Sacrifices of God were not any where to be offer'd, but precisely at *Jerusalem*; nor any where at *Jerusalem*, but in the *Temple*; no nor any where in the *Temple*, but at the *Altar*; each of which places, notwithstanding, was antecedently *Indifferent*; and so far only good, as 'twas commanded, not commanded for being good. 'Tis in the Power at this day of God's *Viceregentis* upon Earth, to limit the *Time*, and the *Place*, yea the manner also, and measure, I say not of private, but publick Duties. And by how much a thing is the more indifferent in its use, it should the rather cease to be so, when by legal Authority it shall

\* ἡ πανταχὺ  
προσέειπαι  
θυσίαι ἐν ἁλλε-  
χισμῷ, ἢ θυγα-  
τὴν ἀφ' ἑμαυτῆς  
ἀλλ' ἐν ἱερου-  
σάλημ μόνον,  
καὶ ἐν αὐτῇ ἐν  
παντὶ τόπῳ  
προσέειπαι,  
ἀλλ' ἡμετέρας  
τὴν καὶ πρὸς τὸ  
θυσιάζειν.  
Clem. Rom. in  
Ep. ad Cor.  
P. 53. 54.

shall be turn'd into a *Law*. Since of *Laws* that are *humane*, the only fit *Subjects* are things *indifferent*. Nor can we solidly object the seeming difference of *Authority*, in things *indifferent* under the *Law*, and things *indifferent* under the *Gospel*; whereof the former were commanded by *God himself*, the later only by his *Vicegerents*. For even *These* under the *Gospel* are at least *mediately* commanded by *God himself*; as being commanded by *that Authority* which *God* hath commanded us to *obey*. And let us *distinguish* how we can, betwixt a *Divine*, and a *Humane Law*; we must acknowledge the *Truth* of *this Proposition*, That *Disobedience* to the *second Table*, is as bad as *Disobedience* against the *first*. He *Rebel's* against *God*, who withholds his *Obedience* from *God's Vicegerent*. And as there is indeed a *Time*, to *obey God rather than man*; so is there also as fit a *Time*, to *obey God by obeying Man*. Which if the *Sons of disobedience* would but unpassionately consider, they would not make their *Duties* difficult, by calling them *humane Impositions*; nor cast about for *expedients* whereby to *legitimate* such a *Sin*, as is compar'd by *God himself* to the *Sin of Witchcraft*.



§. 4. Then let us imitate our Saviour, in that Example of his Meekness we *this day* Celebrate. Who rather than seem a Non-conformist, or a contemner of the Law, (whereof the matter was but indifferent, until established by lawful and just Authority,) *Impuritatem simulabat*, (as learned *Vatablus* Interprets,) thought fit to counterfeit an Impurity he could not possibly contract, and made as if he had been unclean, (as a man born of a woman,) that he might yield unto a Law which did least concern him; unless a Law for Purification was not impertinent to a Lamb, whose happy Privilege it was, to be pure and spotless.

§. 5. It was according to such a Law, as was not Moral, but Ceremonial, that the Prophecy of Haggai was now accomplish'd; when by the Presence and Presentation of God Incarnate, the Glory of the later Temple did far exceed that of the former. It was according to such a Law, that the offering of the Temple which was this day presented, was more immense than the Temple which circumscrib'd him. It was according to such a Law, that the Transcendency of the Gift which was this day given, was at once adequate to the goodness, and to the greatness of the Receiver.

To

*Dies Purificationis, id est, Dies quibus se continuerat domi; Impuritatem simulans, ne legis Transgressionis accusaretur. Vatablus in locum.*

To sum up all in a word, it was according to such a Law, that our Blessed Redeemer was pleas'd himself to be Redeem'd; The great Redeemer of the world, to be Redeem'd by a Country Maid; And the Redeemer of the world by the dear purchase of his Blood, to be cheaply Redeemed by a Maid, for a little Silver.

Now to Him who this Day became obedient unto the Law which was Ceremonial, that he might free us from being Slaves to the Law of Sin by Disobedience; And was presented unto the Lord under the Form of a Sinner, so to present us unto himself without the least stain of sin; To the only wise God our Saviour, who came on purpose to Redeem us from all Iniquity, and to purifie to himself a peculiar People; be ascribed by us, and by all the world, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this Day forwards for evermore.

F I N I S.



A

S E R M O N

P R E A C H E D

U P O N

A<sup>c</sup>-Sunday-Morning

A T

St. *MARIES* C H U R C H

I N

O X F O R D

JULY 10. MDCLXIV,

Touching the Usefulness and Necessity of Humane  
Learning, together with its Insufficiency  
without the Help of the Divine.

ERRATA

Mr. M. M. M. M.



## A C T. 2. 4.

*And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.*

§. 1. **I**F we look upon the *Text* as that does look upon the *Context*, we shall find in it a *Fitness* for the *Solemnity* of the *Time*. Not as if the *Time* of our *Oxford Aet* were also the *Time* of our *English Pentecost*, (for such we know it is not,) But only in as much as this *Hebrew Pentecost* does in many things resemble our *English Aet*. For

§. 2. All the Order of the *Apostles* were now assembled at *Hierusalem*, which in the latitude of its Importance implies *three Things*; not the *Monarchy* only, and *Church*, but *University* too of *Israel*. <sup>a</sup> *Thither went up the Tribes*, not to the *Sanedrim* only, but to the *Temple*. <sup>b</sup> *There's the Church*. *On the Northside lyeth the City of*

<sup>a</sup> *Psal. 122. 4.*

<sup>b</sup> *Psal. 48. 2.*

פעלני בתי  
מדרש  
Psal. 87. 2.

d Quas Scho-  
las fuisse Hie-  
rosolymis, po-  
sterioribus  
Judaica Poli-  
tia Tempori-  
bus, ultra  
Quadringen-  
tas Rabbin-  
volunt. Mon-  
tacut. in Ori-  
gin. Ecclef.  
Par. 1. Sect. 8.  
pag. 287.

e Deut. 16.  
18.

1 Pet. 4. 11.

the Great King. There's the Monarchy. And what in the 87 Psalm we commonly render the Gates of Sion, The <sup>c</sup> Targum reads the Gates of the Schools. Now the Schools of the Prophets, whereof there were in Hierusalem not so few as four <sup>d</sup> hundred (at least as the Rabbins do make report) in the later Times of the Jewish Politie, And the <sup>c</sup> *εκαμυατοισχυρις* more than once in the Septuagint, These infer the University. There it was that The Apostles were Altogether in an Assembly, at once to receive, and to shew their Parts; to become not only Licensed, but Gifted Preachers; to be no longer rude Inceptors, (for they were hitherto nothing else,) but Learned Doctors in Divinity; at once to be qualified with Ability, and to do the Exercise for their Degree.

§. 3. Never was there any Exercise so well and laudably perform'd. For every one of these Inceptors was even fill'd with the holy Ghost. Every one spake as the Oracles of God. Every one was so great a Linguist, (not only such a Polyglot, but such a Pantiglot in his speaking,) that Athenus his Galen was but an Infant in comparison. Every one was a Theopneust, and had the Privilege to speak through a Door of Utterance, which was Divinely open'd to him by the Third Person

in



in the Trinity. To understand how they spake, we stand in need of the *Greek* to explain the *English*. For they spake (saith the Text) καθ' ὅς ἰδὼς τὸ πνεῦμα, not λαλῶν, but παραβιγγῶν, after the measure that they were prompted by the ever blessed *Paraclete*, (as well without, as within the Veile,) not to speak as other men, words of vanity and lightness, but to speak *Apotheegmes*, and *Cubes*, as heretofore with lesse reason twas said of *Socrates*.

§. 4. And in proportion to their *Exercise* which was so eminently good, we find their *Auditorie* too was extremely great. Never was there such a Concourse of *Spectators* and *Hearers* at any *Act*, or *Comitia*, before, or after. For there were present at this Assembly, both *Jews*, and *Profelytes*; And of these last, of every nation under Heaven, (v. 5.) which though spoken by an *Hyperbole*, a very ordinary figure amongst the *Hebrews*, (for no man certainly will say there were *French*, or *English*, *Scotch*, or *Irish*, which yet at that Time were of some of the Nations under Heaven;) Yet *Parthians*, *Medes*, and *Elamites*, and some who dwelt in *Mesopotamia*, *Cappadocia*, *Pontus*, and *Asia*, in *Phrygia*, and *Pamphylia*, in *Egypt*, and *Libya*, (about *Cyrene*,)

*Cretes*

*Cretes, and Arabians, and strangers of Rome, we are certain were a part of that mighty Concourse, which flock't about the New Doctors, and heard them speak to their Amazement in their several Languages and Dialects, the tremendous and wonderful works of God, (v. 11.)*

§. 5. And yet I say these *Apostles* were but *Inceptors in Divinity*. They did all at this *Assembly* no more then celebrate their *Commencement*. For though their Master gave them a *Call* whilst he was yet upon the *Earth*, yet to execute their *Calling*, He did not give them *Qualifications* till he ascended into *Heaven*. (*Eph. 4. 10. 11.*) He who commission'd them to go, and to teach all *Nations*, (*Mat. 28. 18.*) did also commission them to tarry, and not depart from *Hierusalem*, but with meeknesse there wait for the promise of the Father, (*Act. 1. 4.*) *St. John* is positive, and dogmatical, That the *Holy Ghost* was not yet given, because that *Jesus* was not yet glorified. (*Joh. 7. 39.*) And 'tis as evident from *St. Luke* (*Act. 1. 5.*) that till this *Actus Comitialis*, or Solemn Assembly at *Hierusalem*, they had not been baptiz'd with the *Holy Ghost*. From whence it follow's, That if they had only had an eye unto their mission, and Commission, and taken their Journeys thereupon into the several  
Quarters



Quarters of the world, they had shew'd themselves Zealous, but Indiscreet too; And their Preaching might have been good, but ineffectual. For all the world (except their Country-men) had been Barbarians unto Them, and They Barbarians to all the world, had they only spoken Syriac, as hitherto they had don. If their Tounge had not been cloven into all kinds of Dialect, how could their Sound have gon out into all Lands, and their words unto the Ends of the Earth? How many men's Souls were to be heal'd, by their miraculous Ability to heal their Bodys? How could the Scholars have repeated whatsoever the Master had said unto them, (he having not written, nor they taken Notes,) but that the Spirit was now by miracle to bring all things to their Remembrance. (Joh. 14, 26.) So that besides the holy Function unto which they were admitted some weeks before, there was an absolute Necessity they should have Qualities to discharge it. Graces they had before, for the Sanctification of Themselves; But now it was that they had Gifts, for the Edification also of others. They had before a kind of Thummim, sett by God upon their Hearts; But not till now had they the Urim, divinely sitting upon their Heads too.

§.6. And

\* V. Frid.  
Baldwin. de  
Cas. Conf. l. 4.  
c. 2. Cas. 9. p.  
690. 691. Ex-  
cus. Francof.  
1654.

§. 6. And though I know there are not wanting many *Enthusiasts* here at home, (not to speak of \* *Caroloſtadius*, his Brother *Gabriel*, and the chief Schoolmaster of *Wittenberg*, by name *Thomas More*, who dehorted all People from the Study of *Languages* and *Arts*, alledging that they were all to be taught of God; nor to insist on those *Franciscans*, who made *unlearnednesse* a Profession, and did not take a little pride in being call'd *Fratres Ignorantiæ*; nor to mention those *Popes* of *Rome*, some of which were such haters of human Learning, as to esteeme the Study of it a mark of *Heresy*; no nor *Julian* the *Apostate*, who to destroy the Kingdome of *Christ* by so much a more compendious *Ruin*, employ'd his vast Imperiall power in shutting up *Academyes* & *Schools*;) Though, I say, besides These, whom I discover from abroad, There are not wanting here at home, who love to argue against the Needfulnesse of our *Schools* and *Universities*, even from this very Scripture which lye's before us; who would blow down our *Colleges* with the violence of this wind, And with the Fire of these *Tongues* would burn them up too; yet by as happy a *Violentum* as any *Logician* can desire, the first does serve but to establish, and the second



cond to refine them. For had the *Apostles* been bred at *Athens*, or in the *Schools* at *Hierusalem*, and got these *Toungs* by *Education*; God had not been at the expense of so great a *miracle* to inspire them. But as the *miracle* was us'd to supply the *Defects* of *Art* and *Nature*, And to fill up what was wanting of *Education* and *Industry* in *Christ's Apostles*; So in these later *Times* of the *Christian Church*, the *Defect* of that *miracle* is supplied by all *These*; I mean by *Industry*, and *Art*, and *Academical Education*. 'Tis true indeed, that If *real miracles* were as *rife*, and as much in *fashion*, amongst the *Fathers* and *Sons* of the *Church* of *England*, as *lying wonders* are wont to be amongst the *Practicers* of *Rome*, we might declare as great an *Enmity* to *publick Nuseries* of *\* learning*, as *Weigelius* of *Wittenberg*, and *Monsieur Pharell* of *\* Geneva*, (and I may add *Pope Paul the second*,) are truly reported to have don. But finding *That*, by experience, to be but *καὶ δὲ πειρασμοί*, (as *Diodorus Siculus* spake deridingly of *Hell*,) we may uphold our *Universities* by the very same strength, by which the *Subtilest Enthusiasts* would pull them down. It being a very cogent *Argument* not only for the *usefullnesse*, but for the absolute

Valen. Weigel.  
Postill. Part.  
1. p. 195. part.  
2. p. 79.

\* Nonne Passim & publice clamabat Pharellus, omnes humanas disciplinas esse inventa Diaboli? Erasmus: Epist. 39. ad Fratres German. I. ser. & Frisiz Orient. mibi p. 2127.

*Necessity of Publick Schools, (especially to as many as are to be Preachers of the Gospel,) that the Apostles want of Breeding in such Seminaries of Learning as we enjoy, was from Heaven to be supplied by such miraculous Endowments as here we read of. As what we have not by Infusion, we must laboriously acquire; so what the Apostles had not acquir'd, the very Wisdom of God the Father thought fit to give them by Infusion. Nor durst they think that they had competent, much less sufficient Qualifications, for the preaching of the Gospel throughout the world, vntill they had heard a sound from Heaven, as of a mighty rushing Wind, which fill'd the House where they were sitting; Nor vntill there had appeared cloven Tongues like as of Fire, which also sat upon each of them; Nor till they all had been fill'd with the holy-Ghost, and been enabled to speak with other Tongues, as the Spirit gave them utterance.*

§. 7. The Text perhaps might be divided into almost as many Parts, as there were Languages and Tongues for the Subject of it. Parts, enough to entertain, if not to tyre a Congregation; enough to direct, and distratt Attention. But I shall mention only those, which will be sufficient



sufficient to acquaint you with its *whole rational Importance*. As

First the *Persons here endow'd*, who were a Dozen of *illiterate* and obscure *Galileans*, grown in the twinkling of an eye, *Learned Professors of Divinity*. And so by consequence in propriety of Academical speech, we cannot say that they were *made*, but *created* Doctors. At once the *first* and the *greatest* that ever were in the Christian world. For

Here is secondly the *Measure* according to which they were indow'd. They were not *season'd* only, as *others*, or as *themselves* a little *before*, (when their great Master *breath'd upon them*, and bid them *receive the Holy Ghost*, Joh. 20, 22;) But *now* ἐπλήσθησαν, *they were fill'd*. And *fill'd* they were in such sort, that we shall see by and by how they *overflow'd*. Nor were they *fill'd* more or less, as their *Persons* or their *Parts* were more or less to be *rever'd* in the eyes of men; For

Here is thirdly the *Equality* and *Universality* of its *Extent*; which was not only unto *Peter*, who was the *first* of this *Assembly*, (as 'twere the *Senior of the Aët*,) no nor onely to *James* and *John*, the *sons of Zebedee* and of *Thunder*, who

lately disputed between themselves, which of them should be the greatest; But without any *Partiality*, either to the *Qualities*, or *Tears* of men, *ἅπαντες ἐπλήσθησαν*, they *All* were filled. Nor were they filled with a *Vapour* or wind of *Doctrine*, which commonly comes from another spirit, (even the spirit which is now working in all the children of *Disobedience*,) nor with a zeal without knowledge, or with a knowledge which puffeth up, as being apt to ferment in the minds of men;) For

Here follows in the fourth place the excellent nature of the endowment; it was *πισμύσθησαν*, they all were fill'd with the *Holy Ghost*. Which is not so properly and literally, as *Metonymically* spoken. Not exclusively of his *Person*, but more especially of his *Power*. Nor exclusively of his *Graces*, but more especially of his *Gifts*, (for so in distress of better *English*, I am contented to speak the difference, as the *Hellenists* do, by calling them *χαρίεις, & χαρίσματα*.)

Fifthly the *Primary Effect*, shewing the *Virtue* of the *Descent* of the *Holy Ghost*, very particularly express'd in the *Gift of Tongues*, *ἤρξαντο λαλεῖν*, they began to speak; that is, to propagate the *Gospel* throughout the world. They began



gan to be *Enthusiasts* in the *literal sense*. For they spake with such *Tongues* as they never learnt. With *other Tongues*, saith *St. Luke*; with *new Tongues*, saith *Saint Mark*; with *many Tongues*, saith the *Syriac*. Where 'tis not *Leshon ve Leshon*, with a *Tongue* and a *Tongue*, (such as *Hypocrites* in *Religion* are wont to speak with,) but \* *Beleshon Leshon*, with a *Tongue* a *Tongue*; which according to the *Syriacism* by which 'tis spoken, does only signify the *Dividedness*, not the *Doubleness* of the *Tongue*. And yet they were not *αὐτοεῖδαντοι*, such as took it of *themselves*; nor did they speak out of their *Memories*, much less out of their *Inventions*. For

Here is *Sixthly* the *Principle* (and I may also say the *Prompter*) from which they spake, because they spake *καὶ ὃς ἐδίδου τὸ πνεῦμα*, as the *spirit* gave them utterance. Not as utterance is oppos'd either to *stammering*, or *dumnesse*, as if 'twere answer'd in the *Greek* by nothing more than *καλῶς*: For

*Seventhly* and lastly, the *Spirit* gave them *καὶ ὃς ἐδίδου*, that is, to speak the most important and pithy Periods. To speak as *Stewards* of the *Mysteries* of the living *God*. To speak as men to whose *Trust* was committed the word of *Reconciliation*.

Mark 16, 17

\* In Syro est, Incipiebant loqui כלשון לשון linguâ. Hebraismus admodum familiaris. Gualterius in Locum.

Isa. 6. 5. 7.

liation. To speak as *Angels* whose *Lips* were made conservatories of knowledge; and who had *Tongues* that had been touched with a \* *Coal* from *Gods Altar*. So that here the *ὑπερδιγμῶς* is of too rich a signification, to be express'd by the *Poverty* of *English* words. As many *Tongues* as they had, they wanted *one more*, to express the hid *Treasures* of those they had. There are *three* things at least, which are secretly couch'd in the *ὑπερδιγμῶς*. *Wisdom*, *Zeal*, and *Elocution*. for we observe in the *Context*, both a *Wind*, and a *Fire*, and also *πλῆθος μυριζήσεων*, a multitude of cloven divided *Tongues*. *Tongues*, not *in*, but *upon* their *Heads*. And truly each of these three hath such a mystical signification, as seems to have a clear prospect upon the *τὸ ὑπερδιγμῶς*. For first of all they had such a *wind*, as to *inspire* them with *Wisdom*: They had secondly such a *Fire*, as to *inflame* them with *Zeal*: And they had thirdly such *Tongues*, as to *indue* them with *ut-terance*: more than which may be possibly, but less than which cannot be meant by their miraculous way of speaking, *καὶ οὐκ ἰδίᾳ ὑπερδιγμῶς*, not as the *Flesh*, but as the *spirit* gave them utterance.

§. 8. Thus at last I have put an end to the tedious beginning of my Design. A beginning made



made up of three preparatory Ingredients, The *Accommodation*, the *Explication*, and the *Division* of the *Text*. The several *links* of that *chain*, whereof the use is both to *guide* and to *tye* your Attention to my Discourse. But the Particulars being too many to be dispatch'd in *one* Sermon, (unless that *one* be as *long* as *many*,) I shall not proportion my Meditations unto the *Fulness* of the *Text*, (from which there flow's to us a *Sea* of matter,) But to the *scantness* of the *Time* which is allow'd for this Service.

§. 1. And first for the *Persons* here indow'd, I must not speak of them in *Thesi*, either at *randome*, or at *large*; (for that's no more than may be don on any other Piece of Scripture wherein the Apostles are barely mention'd;) But I must handle them in *Hypothesi*, in as much as they relate to the *Text* and *Context*. As they relate unto the *Text*, they cannot be *pertinently* consider'd, unless in one or more of these *three* *Notions*; either as *fill'd with the Holy Ghost*, or as *speaking with other Tongues*, or else as *speaking after the measure that the Spirit gave them utterance*. But in reference to the *Context*, they may be *pertinently* consider'd as they relate to the three emblems

blemes, the *Wind*, and the *Fire*, and the appearance of *cloven Tongues*. The *first* referring unto their *wisdom*, the *second* unto their *Zeal*, and the *third* to their gift of *utterance*.

§. 2. And indeed it was but reason that their *Tongues* should be so many, when both their *Wisdom* and their *Zeal* were so amazingly great.

ἐπλήθυνον τὸ πνεῦμα, they were not only *sprinkl'd*, or *overshadow'd*, but *rins'd*, and *fill'd* with the *Holy Ghost*. In an immediate suit of which, their *understandings* were so *inlighened* with the *knowledge* of holy mysteries, And their *Affections* so *inflam'd* with a desire to make them *known*, that *all the Languages* in the world were hardly enough for their *Interpreters*. There were then

\* *sojourning at Jerusalem* of every Nation under *Heaven*, (v. 5.) The *Apostles* were but *Twelve*, and each of them a \* *Galilean*, (v. 7.) And yet there were *some* of every Nation who *heard them speak in their native Idiom*, (v. 8.) There was neither *Speech* nor *Language*, but their *voices* were *heard amongst them*, (Psal. 19. 3.) A thing so *admirably strange*, that they who *knew* it by *Experience* could not imagine it to be *True*. They had *ears* to *hear*, but not *hearts* to *believe*, much less *Heads* to *comprehend* it. For more *amaz'd*

with

\* Confer v. 9.  
10, 11. & Gen.  
27. 44. ubi  
Lxx. eandem  
vocem in eun-  
dem sensum  
adhibent.

\* Εὐ quisque  
propinquior  
erat Gentium  
Dispersioni.  
Gallilæi enim  
dicuntur ἔθνε-  
σιν ἀποστόλοις  
κατακλιθεῖσιν.  
Joseph. l. i.  
c. 4. indeque  
Galilæa  
Gentium  
dicta.



with the *volubility*, than *instructed* with the *sense*, They imputed the *glibness* of their *Tongues* to the meer *giddiness* of their *Brains*. And whilst some in an *Extasie* began to ask *what it meant*, (v. 12.) others answer'd in a *mockery*, that they were full of *new Wine*, (v. 13.) Whereas indeed *Themselves* were *drunk*, though not with *Wine*, at least with *wonder*. For no sooner had *St. Peter* Preach'd them all into *Sobrietie*, but they were *pricked in their Hearts*; and by *Faith* coupl'd with *Fear*, their *Heart* brake forth into this earnest *Erotesis*, *Men and Brethren*, *what shall we do*? (v. 37.) whereupon they were instructed, and *Baptiz'd even by Thousands*. (verse 41.)

Iſa. 29. 9.

§. 3. O the *depth* of the *Riches*, both of the *Wisdom* and *Knowledge* of *God*! How *inſearchable* are his *doings*, and his *ways* *paſt finding out*? How many *years* do we *toyle* to get a *Language* or *two*? Yea how many *Suns* do we *outſit*, and how many *Moons* do we *outwatch* too, in learning the *Rudiments* but of *one*? At what an *expenſe* of *Time* and *Labour*, and (I may add) of *mony* too, what with *Tutorage*, and *Books*, and other *Inſtruments* of *Learning*, in *Country Schools*, and *Univerſities*, are we ſain to get

R r

know-

Isa. 28. 9, 10.

knowledge like *Children weaned from the milk*, (to use the phrase of the Prophet *Esay*,) by taking *line upon line*, *precept upon precept*, here a little and there a little, and keeping our *Studies* for this little, till we look *paler* than our *Lamps*; whilst these simple *Country Folkes*, who knew no more just now than their *Mother Tongue*, are on a suddain started up so many *orderly Babels*. Our Blessed Saviour sent them to *School*, (*Act. 1. 4.*) The Holy Ghost became their *Teacher*, (in the words of my *Text*.) And of this Teacher they were so full, that they were perfect in their Lesson before they learnt it. As having had, not an *acquir'd*, but an *infus'd* habit of speaking. Nor was the miracle of *divided or cloven Tongues* for the *confounding* of the Builders, (like that at *Babel*,) But by a *variety of Languages* to make an *Unity of Hearts*. 'Tis true indeed, these Builders of *Bethel*, like those of *Babel*, were scatter'd far and wide over the face of the earth; But for as different an end, as were the *Models* of their *Building*. To-wit that *They* and their *Successors* might bring in the *Heathen for Christs Inheritance*, and the uttermost parts of the earth for his *Possession*. St. Peter (for example) did stoutly Preach him up in *Pontus, Bythinia, Galatia, Cappadocia,*

\* Id *ibid.*



*Cappadocia*, and at last in *Rome* also. *St. James* in *Spain*. *St. John* at *Ephesus*. \* *St. Paul* at *Antioch*. And indeed in most places from *Jerusalem* to *Illyricum*. \* *St. Mark* in *Egypt*. *St. Thomas* in *Parthia*. *St. Andrew* in *Tartary*. *St. Matthias* in *Colchis*. *Philip the Deacon* (by the *Eunuch*) in *Ethiopia Superior*. *Thaddaeus* in *Edeffa*. And *Joseph of Arimathea* planted the Gospel here in *England*. Then after the Times of the Apostles, *Palladius* Planted it in *Scotland*. *St. Patrick* in *Ireland*. *St. Augustin* in *Saxony*. *St. Severine* in *Austria*. *Meinardus* in *Livonia*. *Pope Hadrian* in *Norway*. And *Ausirius* in *Denmark*.

§. 4. Now had all this been don by a like number of *Athenian* or *Roman Orators*, such as *Pericles* and *Demosthenes*, *Hortensius* and *Cicero*, who could first stir up *Tempests* in their Auditors Passions, and then allay them into a *Calm* too, as if the hearts of the Hearers were in the Orators hands; And all this by the Inchantment of a few curled *Metaphors*, a few glittering *Rhetorizations*, a few Musical ὁμοιοπλίωτα, an insinuating *Harmony* of *Voice* and *Gesture*, which had wrought their *Souls* into their *Ears*, and there had tickl'd them to an *Assent*; This indeed had been a wonder, but not a miracle; and might have

\* Euseb. Hist.  
lib. 2. cap. 15.

De Regno  
Christi qua-  
quaversus ex-  
tenso, consule  
Tertul. con-  
tra Judæos  
cap. 7. mihi  
Pag. 97.

redounded unto the Glory, not so much of the *Author*, as of the *Instruments*. Who might possibly have arriv'd too (like that Eloquent *Σκωλικός*, *Act. 12, 23,*) at the meagre satisfaction of being admir'd into Destruction; of being kill'd by *Caresses* and *Commendations*, of being tickl'd, and eaten up, both with the pleasantness, and the pain, of *Applause*, and *Worms*.

§. 5. But that Twelve despised Villagers drawn by the pencill of St. Chrysostome in the liveliest colours of humane Baseness, a Kennell of clownish, illiterate, ill bred Idiots, a Crue of Vagabunds in Cuerpo, without House or Home (as we say in English,) so farr from being furnisht with two Coats a piece, that all the twelve renowned Doctors were not worth one paire of shoes, *ἀγροικοί, ἀμαθεῖς, ἀγεῖματοι, καὶ ἀσωῖτοι ἰδιῶται, ἄσχημοι, δειλίδες,*

Chrysostom.  
Homil. 3. in  
Epist. ad Cor.  
& in Psal. 46.

*μοτοχίταις, ἀτυπέδοις*, (So St. Chrysostom run's on in his Carriere of railing Rhetorick, at least in the the accompt of a loathsome world, which thinks it worse to be a Beggar, than in a State of Damnation;) I say, that a Dozen of such Ignaro's, eminent only for their Ignoblenesse, and all of Galilee from whence ariseth no Prophet, with a seriously-majestick Simplicity of words, and a controwling Sanctity of Actions, should by the  
sound



sound of the *one* open the *Ears* of all the world, and by the *Light* of the *other* inform their *Eyes* too; That they should really be able to *turn the World upside down*, (as the *Jewes* of *Theſſalonica* did fitly word it, *Act: 17, 6,*) That they should break down the *Idols*, and silence the *Oracles*, and *raze the Temples*, and Level the *Altars*, and even sacrifice the *Priests*, and preach down the *Poets*, and Dispute down the *Errors*, and live down the *Vices*, and undeifie the *Gods* of the *Heathen* world; That they should conquer without a force, and irresistibly winn the most peevish Natures, not only to part with their *oldest Customs* and *Religions*, But to exchange them for a *Beleif*, that He was a *Saviour*, who had been *crucified*; and He *Immortal*, who had *died*; and He a *God* who had *suffer'd*; and He an *Innocent* who had *suffer'd* between the *Vilest Malefactors*; Nay farther yet, that they should throughly convince the *richest*, and the *proudest*, and the most *sensual* sort of men, that even the *Y oak* of *Christ* was *pleasant*, his *Burden* *strengthening*, and to be *hang'd* upon the *Crosse* a Degree of *Honour*; That their *Enemies* were to be *lov'd*, and *Themselves* *hated*; That \* *Poverty*, *Disgrace*, and *Death* *itselfe*, were not only

*Utilitas maximè hominì  
Deos asserit.  
Symachus ad  
versus Christianos apud  
Prudentium.*

only the *Lot* and *Portion*, but the *Desirables* and *Pleasures* of the very best men; I say that this should be brought about by *Twelve* of the plainest *Country-People*, four whereof were clearly *Fishermen*, and one a *Publican*, and the rest in all appearance no whit better than their *Mates*, every one a *Galilean*, and so contemptible for his *Country*, as well as for his *Calling*; shew's convincingly to the world, however ignorant, or *obdurate*, that by how much the *baser* the *meanes* were, by so much the *greater* was the *miracle*. The great *Deformity* of the *Instruments* was a *Foyle* unto the *Agent*. This very *stumbling Block* had a *Vertue* whereby to keep men from *falling*. If our modern *Lay-Preachers* who do pretend to *Inspiration*, could shew but *one* of those *many Apostolical Gifts*, and make us see their new *Light* by letting us hear some new *Tongues* too, (I mean such *Tongues* as they never *studied*,) 'Twere pity but *Both* our *Universities* should *rise up* to them in *fear* and *Reverence*; And we should certainly be as ready to *kisse* their *Feet*, as now we are to *shake the Dust* from off our own, for a *Testimony* against them. The *Case* with *Them* would be much the same, that here it was with the new *Apostles*;

Luke 9. 5.



stles ; the very snare and the Scandal of whose Rusticity, shew'd he Divinity of the Influx by which they acted. Never did Omnipotence appear so glorious and Triumphant, as then when it was perfected in so much weaknesse. How did they thunder, with their Doctrins? and how did they lighten, with their miracles? How did they soften mens Hearts by promises, as by gentle showers? And how controul them by Threats, as by mighty Winds? You may see, in this Chapter, the Effects of all four; of their miracles, their Doctrins, their Promises, and their Threats. The People marvell'd at the first, v, 7. They were Heart-struck at the Second, v, 37. They rejoyced at the third, v, 41. And fear came upon them at the fourth, v, 43. It could not be by a common power, that Paul a Prisoner at the Barr, was able to fright the grim Judge, who sat at Liberty on the Bench : when having reason'd to him a while concerning Temperance, and Righteousness, and Judgement to come, it presently follows, that Felix trembl'd. Who though a very stout Hea-then, was yet but one, and so not worthy to be nam'd, whilst we are speaking of the Energie which God had put into the preaching of these Apostles. For the Apostle St. Peter, through  
the

\* *Act.* 2. 41.\* *Act.* 4. 4.

the *Conviction* of the Spirit who open'd the Ears and the Hearts of men, did convert at *one Sermon* \* *three thousand* Souls; and \* *five thousand* at another.

§. 6. Lord ! the different Effects of Preaching in *those* Times and *These* ! *one* Sermon was then sufficient for the Conversion of many *Thousands*. But how well were it *now*, if a *Thousand* Sermons might be effectual for the Conversion of any *One* ? when did you ever see an Auditorie so affected with a Sermon, as not to be able to contain from crying out in a kind of extasie, (like the Disciples in this Chapter,) *Men and Brethren, what shall we do?* who goes now adayes to the *Casuiſt*, for the *searching* and *launcing* and *cleansing* of a *Conscience*, which even *Gasp's* for a little *ease* from the acute *sense* it hath of a *Sinfull Plethorie* ? Is it that in a Kingdom all the *Consciences* of men are so *clear* and *calme* ? Or that there are hardly any *Consciences* in a whole Kingdom to be *troubled* ? Is it because there are no *scruples* of tender Souls to be *reſolv'd* ? Or rather because the Souls of men are seldome so *tender* as to be *scrupl'd* ? let them that commonly hear *Sermons*, but are not *pricked* in their *Hearts*, (like the men in this Chapter who heard *St Peter*,) be allow'd

who



to be the *Judges* (as well as *Partyes*) in the Case; whether their Consciences are so *clean*, as not to need being *rub'd*; or else so *callous*, as not to *feel*.

§. 7. If we impartially consider, that since the most of mens *Devotion* hath been thrust up into the *Pulpit*, and that they have placed their publick worship, not in their *Hearts*, and *Knees*, but in their *Eares*, and *Elbowes*; posting up and down from one Sermon to another, (and possibly too with as much *Superstition*,) as the *Votaries* of *Rome* to the several Reliques of their *Saints*; thinking God is *best serv'd*, when they goe *farthest* to a *Sermon*, (as the *Pilgrims* of *Rome* to an holy *Sepulchre*;) And giving account when they come home, not of the *Sermon*, but of the *Man*; as if their haunting of the Church were not to *learn*, but *censure*; to take large Notes of his *Look*, and *Gesture*, not so much observing *what*, as *how* he taught them; (perhaps offended with his *memorie*, because too *short*; perhaps with his *Periods*, because too *long*; perhaps they stumble at his *Tongue*, and then they say he does but *prate*; perhaps at his *Age*, and then they listen as to a *Doatard*; If he is *plain*, he preaches *slovenly*: And if he is *solid*,

he preaches *flat*; If he is *not plain*, he is too *Witty*; and if *not solid*, he is too *light*; If he is *illiterate*, he is not *fitt* for so *great a calling*; And if he is *learned*, he is as little *fitt* for so *plain a people*; Is the *Sermon very excellent*? then he preaches *Himselfe*; Or is it but *ordinary*? they can *read as good at home*; ) I say whoever shall but consider, that since the *Businesse of Religion* has commonly been at this pass, the *Brains of men* have been *busied*, but their *Lives* have not been *better'd*; And the frequency of *Preaching* hath made more *Preachers*, not more *Christians* than heretofore; As he will find a prodigious *Difference*, both in the *Preaching* and *Hearing* the word of *God*, betwixt what it was when *Christianity* was in its *Cradle*, And what it is at this *Instant* whilst it is going into its *Grave*, So he will find the guilty *Cause* of so great a difference, to be partly in *Them* that do *Preach* the *Word*, and partly in *Them* that do *hear* it *Preach't*. So far they are from being *fill'd with the Holy Ghost*, that *all the former* do not speak with *other Tongues*, nor do the *later* all hear with *other Ears* than they were wont. The *former* do not *all speak*, as the *Spirit* gives them *utterance*, nor the *later* all hear, as the *Spirit* gives them *At-*  
*tention.*



tion. They will *both* be now concern'd in the *Applicatorie* part of my undertaking, But the *Sons of the Prophets* in speciall manner. Which, as 'tis the next Task incumbent on me to be perform'd, so I purpose to perform it by seven such steps of Consideration, as will arise without violence from the peculiar subject of my Discourse.

First then let us consider, to what *measure* of *Perfection* men may possibly arrive in a *state of Frailty*. The *Apostles* were but men, and yet were *fill'd with the holy Ghost*. And arguing (as we may) *ab Actu ad potentiam*, I think we ought at least to ayme at the *same perfection*. I am sure *St. Paul* pray'd for no lesser blessing on his *Ephesians*, than that they might be *fill'd with the Fulnesse of God*; and *εἰς πᾶν τὸ πλῆρες αὐτοῦ*, with *All the Fulnesse*. (*Eph. 3, 19.*) which cannot signifie *lesse* than being *perfected* and advanc't to the *highest pitch* of *Christianity*, which God in Christ can exact of so *frail a Nature*. And whatsoever we may pray for, we must *indeavour* to *attain* too. Not contenting our selves, that we are *mettle* good enough for an *Iron Age*; that we are *Christians* well to passe, as the world goes good enough to *serve turn*; or no worse than *other men*,

S f 2

who

I.

The Application.

who are without peradventure in a *saveable state*; or perhaps that we are *better* than a great number of our Neighbours, who never dye, or are buried, but in *sure and certain hope of a Resurrection*. And yet how many are thus witty, in *smoothing out* their way to *eternal Ruin*? How many do *please* themselves to Hell, with a sanguin Belief they are *sure of Heaven*? And live as if they were *afraid*, to be any whit better than they *must needs*? whereas it is not only the *Interest*, but the *strict Duty* of a Christian, to *pant and presse* after *Perfection*; never to think he is *good enough*, until he is as good as *Grace* can make him; not to *cleanse himself only* from all kind of *filthiness* of *flesh and Spirit*, but withal to *perfect holiness* in the fear of God, 2 Cor. 7. 1. We must not *Grow in grace* only, but we must *never leave growing* until we come to a *perfect man*, to the measure of the stature of the *fulnesse of Christ*. (Eph. 4. 17.) This is to be *fill'd with the holy Ghost*, and *inwardly* to be *fill'd with his saving Graces*; not, as They in my Text, with his *outward Gifts*. Those indeed we neither *have*, nor are bound to *hope for*.

II.

And yet although we fall short of that other  
fulnesse;



fulnesse, we have been all made to drink of the very same Spirit, in that sense also; And to that very end was he poured out, *Joel. 2, 28.* Or if we have not; we must never leave thirsting, untill we have. we of the Clergy (I am sure) should have received of his Fulnesse, and *χαρις ἀντι χαρις*, Grace for Grace; (that is to say in plainer terms) in proportion to his Goodnesse and mercy towards us. For to Us it was said at our Ordination, *Receive the Holy Ghost.* And therefore woe be to Us, of all men living, if we make it not appear that we have received him. Not only, as the Laity, in his Sanctifying Graces; But, in as much as we are Teachers, in his edifying Gifts too. Not a good Living, or a great Dignity, or a Scholasticall Degree; which are indeed a kind of Gifts, but they doe not edifie. Noe, the Gifts which we must have, to prove our receiving the Holy Ghost, (and that we were not made Priests meerly to qualify us for wealth, to hold Preferments by that Title, that is to say, by that Name,) I say the Edifying Gifts which should distinguish us from the Laity, and shew the Divinity of our Function, are to be some of that Catalogue which Saint Paul gave to his Corinthians. If not the greatest in the Catalogue,

2 Cor. 12. 13.

Joh. 1. 16.

1 Cor. 12.  
8, 9, 10.

logue, the gift of Healing, and working Miracles, yet at least the gift of Propheſie, that is, of Preaching and applying the word of God. Or if not the word of Wiſdom, which is the gift of ſpeaking Myſteries, yet at least the word of Knowledge, which is the gift of underſtanding and unfolding them to others. A Gift we muſt have, whereby to demonſtrate that we are Gifts. For He that aſcended up on high, and led Captivity Captive, is immediately ſaid to have given Gifts unto men. And then it follows by way of Inſtance, that He gave ſome Apoſtles; ſome Propheſts; ſome Evangeliſts; ſome Paſtors and Doctōrs. Not Doctōrs by an Antiphrasiſ, à non docendo, (that's an ill Derivation,) much leſs Paſtors à tondendo, (for that is worſe,) no nor Paſtors à paſcendo, as it is a Verb Neuter, (that's worſt of all;) But Paſtors à paſcendo, as it is a Verb Active. For none were then allow'd the Priviledge to ſheer the Sheep, who could not prove they had the Gift, as well to feed, as to defend them. And the reaſon of it is render'd by the Great Doctōr of the Gentiles, 1 Cor. 12. 7. The manifeſtation of the Spirit, is given to every man to profit withal; *ἵνα ἕκαστος ὡφελῇ*, to that which is of ſome Benefit and Advantage to the Church. That is it by which the Spirit



*Spirit does manifest himself to be in Pastors and Teachers. And therefore they that are in Orders without a Gift, a kind of Lay-Priests, or Secular Pastors, qualified for Sine Cures, but nothing else, As having no Gift at all, or none at least* *περὶ τὸ ἐκμαρτυρεῖν*, *none that tend's, and is employ'd to the use and benefit of the Church, (like Talents hid within the Earth,) are suspected not to come from the Spirit of God.*

It was not so with our *Apostles*; who having here received *Talents*, did immediately *negotiate* and *Traffick* with them. No sooner were they *fill'd with the Holy Ghost*, but (as it follows in the Text) *they began to Speak*. And accordingly when 'tis said by the *Bishop* to the *Priest* in his Ordination, *Receive the Holy Ghost*, it presently follows in the charge, *Be thou a faithful Dispenser of the Word of God and his holy Sacraments*. Then follows a Prayer for all the Persons who are Ordain'd, *That the word spoken by their mouths may have such success, as that it may never be spoken in vain*. Now (not to reflect on any person in Authority, whose time is taken up in greater, and no less necessary Employments,) what have those men to shew, for their having received the *Holy Ghost*, who come so far short of the *ἐκμαρτυρεῖν*

III.

in

a Jer. 23. 28.

b 2 Tim. 2. 15

c Ibid.

d 2 Tim. 4. 2.

e Vers. 5.

f 1 Tim. 5. 17

g Act. 6. 4.

h Rom. 12. 11

i 2 Tim. 1. 6.

in the close, as that they fail of the τὸ λαλεῖν in the beginning of my Text? so very far from being diligent or frequent Preachers of the Word, that (to their Amendment be it spoken) they seem to be careful Concealers of it. Is this to <sup>a</sup> Preach the Word faithfully, or to <sup>b</sup> divide the Word rightly, or to deal as <sup>c</sup> a Workman that needeth not to be ashamed? Is this to press, and to be <sup>d</sup> instant, in season, out of season, or to rebuke and exhort with all long suffering? Is this to <sup>e</sup> watch in all things, to do the work of an Evangelist, and to make full proof of the Ministry? Is this to <sup>f</sup> labour in the Word and Doctrine, and so to be worthy of double honour? Is this to give our selves <sup>g</sup> continually to the Ministry of the Word, to be <sup>h</sup> fervent in spirit, or to <sup>i</sup> stir up the gift of God which is in us by the laying on of the Bishops Hands? when the Harvest is plenteous, and the Labourers are few, The Lord of the Harvest is to be pray'd, not that He will send forth Idle Truants, but painful Labourers into his Harvest, (Mark 9. 37, 38.) And in the Day when God shall judge the secrets of men by Jesus Christ, it will perhaps be more tolerable for a gifted Lay Brother, who adventures to be busy in another mans Calling; than for a giftless Ecclesiastick, who chooseth rather to enjoy, than



to use his own. When God shall call us to a reckoning, not only for our *Evil*, but *Idle Lives*, not only for our *injurious*, but *idle words*, a strict account is to be made of our *Silence* too. For the Prophet's <sup>k</sup> *Dumb Dogs* which cannot bark, are the Apostle's *Dumb Teachers* who cannot speak. And they that are *Dumb* ones in the *tenth* verse, are also *greedy* ones in the *eleventh*; whereby tis intimated unto us, that such as deserve not the *least* Revenues, are hardly satisfied with the *greatest*. *Wo to me* (saith the <sup>l</sup> Apostle) *if I Preach not the Gospel*. And *wo to me* (saith the <sup>m</sup> Prophet) *because I Preach not the Law*. *Because I am a man of unclean Lips*, (that is, in the Judgment of Learned Grotius,) because I have not dar'd to speak against the *Iniquities* of the *Mighty*. I have either been so *lazy*, as not to speak in my *Course*, or else so *cowardly*, and so *base*, as to speak *Placentia*. But the *Apostles* in my Text were not lyable to either. The *Love of Christ* did so *constrain* them, (as St. Paul speaks to the *Corinthians*,) that they long'd to be deliver'd, like a *Woman in Travel*. (and to that the word *swiſt* does very properly allude.) They were not able to hold their *Peace*, though *Death* it self lay before them with all its *grim Train*.

k Isa. 56.10.

l 1 Cor. 9.16.

m Isa. 6. 5.

2 Cor. 5.14.

IIII.

And yet they did not turn *Preachers* without *Ability* for the work; As appears by the *Order* wherein the *Narrative* is express'd. For *first* they were fill'd with the *Holy Ghost*, And then it follows in the *Text*, *They began to speak*. There are that *speak* whilst they are *empty*, and that as well of *Inspiration*, as *human Learning*. Such *Sermons* do proceed from a *private Spirit*, and so at best they are but *words*, and such *words* are but *wind*, in proportion to the *Spirit* that gives them *utterance*. When *windy Vessels* give *Vent*, we know their *Spirit* cannot fill them, unless with *Wind*. But *These* were fill'd with another *Spirit*, a *Spirit* proving what he was by his *miraculous Indowments*. For as our *Saviour* foretold, that he would give them a *Mouth*, and *Wisdom*, (not a *Mouth* only, but *Wisdom* too,) and so much *wisdom* in such a *Mouth*, as their *Adversaries* should not be able to resist, (*Luk. 21, 15.*) So here in answer to that *Prophecy*, They did not only begin to *speak*, but they spake with *Tongues*. And with such *Tongues* too, as were the *Instruments* of *Wisdom*, as well as *Knowledge*. And yet that *Knowledge* is another important *Requisite* to make a *Professor of Divinity*, (and such you know is every *Doctor*,) or a *publick Preacher of the Gospel*, (which every



every Doctor is not,) may appear by *the Curse of the Foolish Shepherd, whose Right Eye was darkned,* (that is to say, as the most learned do Interpret,) *who had not the Knowledge of human Learning;* And as evident it is, by what the Prophet *Isaiah* spake, at once of *himself*, and our blessed Saviour; *The Lord God hath given me the Tongue of the Learned.* And to what end hath he given it? to the end that I should know how to speak a word in season to him that is weary. (*Isa. 50.4.*)

Zech. 11.17.

This indeed should be the end of all our eloquence and Learning, (not the venting such things as smell of nothing but study, and Affectation, but) The Glory of God, and the good of Men. Of the first I shall speak in its proper place. And here observe touching the Second, That as *Isaiah*, after *Moses*, was the most Learned and the most eloquent of all the Prophets, so his best use of both, was to speak a word in Season to any Soul that should want it in any kind. And this is certainly the Trade we are all to drive, because for this end especially we were bound over unto the *Muses*, and serv'd Apprentiships in the Schools, that we might duly serve God by being eminently useful to all our Neighbours. As by instructing the Ignorant, by admonishing the negligent, by reproving

the guilty, by counselling the doubtfull, by comforting the Afflicted, and by giving good example to each of These; which way soever our Learning lies, and whatsoever our skill in the Tongues may be, we must put a right Byass and Bent upon it; we must study to make it serve, and not to rule us; And we must study to make it serve, not for ornament, but use; And, but that there is use sometimes of Ornament, not for an Ornament to our selves, but the use of others. In a word, if we are sharers of any good parts, whether natural, or acquir'd, we must not think them good enough, until the use and the end have made them eminently better. That is, until they are employed, (as by God they are intrusted,) for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ, (Eph. 4. 11.)

V.

But then for the bringing of this about, it is not enough that we speak with Tongues, no nor with fiery Tongues neither, nor yet with fiery cloven Tongues, unless they are cleft and set on fire by the Spirit of Unity, and Truth. For it is many times don by the Spirit of Error, and Division. There are Tongues that are cloven even by him that is known by his cloven Feet. And there are Tongues set on fire, not from Heaven, but of Hell.

such



such is the *cloven* and *fiery Tongue*, wherewith a man does *bleſs* God, and either *Curſe*, or *belie* his *Neighbour*. (v. 9.) Nor is ſuch a Tongue better'd by ſkill in *Arabick*, or *Hebrew*, in *Coptick*, or *Syriack*, in *Greek* or *Latin*; but the more it is *cloven*, 'tis ſtill the *worſe*; becauſe by ſo much the abler to ſet on fire \* the *Course of Nature*. 'Tis never enough to be deplor'd, (and in this place eſpecially,) That ſince the *Jefuits* and their *Apes* have made uſe of their Tongues to *conceal* their meanings, (which by God were intended to lay them open,) a ſadder *confuſion* hath been made of the *diſtincteſt Languages and Tongues*, than that which was given for a *Deſeat* at the *Tower of Babel*. St. James does put ſuch a *ſtreſſe* upon it, as if on the *Tip* of a mans *Tongue* ſtood all *Religion*. For let his *Almes* be never ſo great, his *Faſtings* never ſo many, his *Prayers* never ſo long, and other *ACTIONS* never ſo *ſpecious*, yet if he *bridleth not his Tongue* from injurious *Calumnies* and *falſhoods*, He is a man either of none, or a *vain Religion*. (*Jam. 1. 26.*) The reaſon of which is very evident. For a *lye* ſtanding ſingly, is *Breach of Truth*; and joyn'd to *wineſſe*, is *Breach of Juſtice*; and referring to *Neighbour*, is *Breach of Charity*. And by the  
Breach

\* Jam. 3. 6.

Breach of *all three*, down goes *Religion*. If it is flatly *contumelious*, (or but by way of *obtreaction*;) it is not nakedly a lye, but an arrant *slander*; which, if maliciously committed, and so committed by a Person whose *knowledge* is *great*, and his *Calling* *sacred*, makes the *Top* of that *Ladder*, whereupon so many thousands have *climb'd* to *Ruin*.

## VI.

Now for the *Cure* of this in some, and for the *Prevention* of it in others, presse we our selves to an *Improvement* of the next observable in the *Text*. For the Apostles, being *fill'd* with the holy Ghost, did not only *begin* to *speak*, and to *speak* with *Tongues*, but *ἐν ἑτέροις γλώσσαις*, with *other Tongues*. I mean not only in the *literal*, but *moral* sense of that word. For St. Peter who had spoken with a *Tongue* of *Tergiversation*, by *denying* and *forswearing* his master Christ, did now at last begin to speak with another *Tongue*; a *Tongue* that *honour'd* him, and *own'd* him, and *preach't* him up to \* every *Creature*. This alone was the *change* that *enrich't* his mouth. Not his *wonderful Ability* to speak in all sorts of *Language*, but his *Preaching* of the *Gospel* in every one. Many *Gracelesse* men have *Tongues* wherewith they speak as they are prompted by  
learned

Math. 16. 15.



learned Heads, But His was prompted by an honest and Zealous Heart too. There are that come to the *University*, who without either *Study*, or *Inspiration*, do learn to speak with other *Tongues*; Yet I cannot say with more, much lesse with better, but with *Tongues* much worse than they did before. Nor is there any where so sad, and so deplorable a Spectacle, as that which sometimes appears in this *House of Prayer*; when in the *solemnest Assembly* of all the Year, a *Son of God* shall be so transform'd into the absolute *Guise* of a *Son of Belial*, as to despise his own *Soul*, in the defiling of Himselfe and the *House of God*, by an applauded *Defamation* of his *Superiours*; by subjecting them to the *Contumelies* and *Asperities* of his *Tongue*, which is not only the *\* unruliest*, but in that case also, the *\* filthiest* member of his *Body*. In such a place as this is, It were to be wish't that men would speak with other *Tongues* than those are; even with *Tongues* which may demonstrate, if not that they are fill'd, yet at least that they are *Season'd*, and not quite void of the *Holy Ghost*. And here I cannot, I dare not forbear to say, (to as many as fear God, and are afraid to fear men in this Congregation,) That

\* Jam. 3. 8.  
Ibid. v. 6.

That when a *Cato* shall have been able to keep a *Zanie* more in awe on a *Heathen Theatre*, than many *Doctors* now can in a *Christian Church*; when under one and the same *Roof*, *Dagon* is coupl'd with the *Ark*, *Jehovah* with *Mercury*, The *Pulpit* with the *Stage*, and *Divinity* with *Prophaneness*; It will become as many of us, as are not only *Followers*, but *Embassadours* of *Christ*, even to imitate his *Example*, who beat the *Hucksters* out of the *Temple*, by our well meant *Indeavours* to whip the *Scoffers* out of the *Church*. And if He used a *Rod of Cords*, well may we use one of *Scorpions*. Because *Prophanesse* in a *Christian* is very much worse than in a *Jew*; and This withall a worse *Prophanesse*. Such scandalous *Sins* as are but *chargable* to others, are in reason to be *punish't* with greater *pungency* in *Us*; In as much as being *Priests*, we have received the *holy Ghost*; So that we *Sin*, when we *Sin*, against greater *Light*, and against greater *Obligations* to cease from *Sinning*. We do the *Devil* greater *Service* by the *Impurity* of our *Lives*, than we can possibly do *God* by our *purest Doctrins*. When *secular Jews* were mutineers against the *King* and the *Priest*, (for *Moses* and *Aaron* were nothing else,) *God Almighty* was



was so patient, as to punish them by *Degrees*. But when *Corah* and the rest of the *holy Tribe* began to speak against their Governours, the *Earth* could no longer indure to bear them; The *Heavens* could no longer indure their sight; and *Hell* could no longer sustain their *Absence*. Then let all of *this Place*, which was intended by God and our pious Founders, for a Nursery of *Vertue*, as well as *Learning*, addict *Themselves*, and prevail with others, to speak henceforward with other *Tongues* than they were wont. Let them that have spoken either with wanton, or slanderous *Tongues*, now speak with *Tongues* that are modest, and void of malice. For if *Luther*, and *Melanethon*, who were men of great *Learning*, and *Academically bred*, were yet provo'kt into an *Enmity* to publick *Academies* and *Schools*, meerly in hatred to the *Corruptions* continuing in them uncontroul'd; How much more will *They* be tempted to greater *Enmity* than others, who cannot distinguish the *Abuse* from the use of Things? we know that many Persons of Honour do send their Sons to this place, not to learn a little *Logick* with a great measure of *Prophanesse*, and so to go the more *Learnedly*, not the lesse surely to destruction; not to Swear or

Nonne Melanethon aliquando damnavit Scholas publicas? nonne Lutherus totam Philosophiam Aristotelicam vocavit Diabolicam? nonne idem scripsit omnes scientias speculativas esse peccata, &c. Erasmi. Epist. 59. p. 2127.

talk *loosely* in Greek and Latin, (for of *that* there is enough in their *Mother Tongue*,) But to speak *modestly*, and *fully*, and (without disparagement be it spoken,) *religiously* too upon all occasions; to gather *Siens* as well as *Fruit* from the *Tree of knowledge*, and *ingraft* them into the *stock* of the *Tree of Life*. The University can make us but *learned Fools*, (as *Petrarch* word's it,) in case we speak only with *other Tongues*, and not as *the Spirit* does give us utterance.

## VII.

Which to the end that we may do, we are to speak of *such things*, as the Spirit can delight to assist us in. The *Apostles themselves*, in their *common Talk*, had but an usual and *common Assistance* too; which yet may be called not improperly the *Assistance of the Spirit*. But when the *Assistance* was extraordinary, Then they could speak of nothing lower, than of the *glorious and wonderful works of God*, (v. 12.) That indeed should be the subject of all our publick Discourses and Undertakings. Not a pitiful ostentation of a little unsanctified *Wit*, or *Learning*; not a deplorable Ability to speak of *things Sacred* like a *Buffon*, to purchase the lamentable Repute of being a *Drolling Ecclesiastick*, by being

*ingeni-*



ingeniously Scurrilous, and very pleasantly prophane; Things exprest in Holy Writ by \* foolish Talking and jesting, μαεγλογία & ὑπερπαιμία, which are both branded in the same stile, with Fornication, and uncleannesse, and other things not to be nam'd, by reason of which (saith the Apostle) the wrath of God cometh upon the Children of Disobedience. No, In all our solemn meetings, especially Then when we tread in God's Courts, we ought to speak διακρίτως, so as not to disgrace, but adorn the Gospel. We must use all our Learning, and Elocution (if we have any,) as the Apostles here did their miraculous gift of Tongues; not to gratifie the Itch of ungracious men, but to trumpet out the wonderfull works of God. That they who cannot indure to think we can be eminently worthy, may yet be forced to confesse we are serious Christians. And since St. James is very positive, that he who offendeth not in word is a perfect man, let us contend and reach forth towards this perfection; still indeavouring to to speak with the best Tongues we have, if not as men fill'd with the holy Ghost, yet at least like them that speak as the Spirit gives them utterance. That so when other mens Tongues shall be employ'd in crying out for a Drop of water, im-

Eph. 5. 3, 4, 6.

portuning the mountains to fall upon them, (to hide them from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb,) Our Tongues may joyn in Consort with the divine Choir of *Angels*; with the Congregation of the first-Born whose names are written in heaven; and with the Soules of just men made perfect; Singing Hosannas, and Hallelujas, to him that sitteth upon the Throne, and unto the Lamb for ever more.

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F I N I S.

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*The Primitive Rule of Reformation:*

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Delivered in a

# SERMON

BEFORE

His MAJESTY at WHITEHALL,

*Feb: 1. 1662.*

IN

Vindication of Our CHURCH

Against the

NOVELTIES of ROME.

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*That which never had been ex-  
pos'd unto a wittily-mista-  
king and crooked world,  
but in a dutiful submission  
to Your Command; may at least for This,  
if for no other reason, be justly offer'd to  
Your Protection. And this is don with  
a steady, though humble confidence of  
successe; because T H E D E F E N D E R  
O F T H E F A I T H \* which was once  
deliver'd unto the Saints, cannot pos-  
sibly chuse but be so to Him, who does ear-  
nestly*

▲ Jude 3.

## The Epistle Dedicatory.

Jude 2. 3.

nestly contend *for the very same, because for no other Faith than That which was from the Beginning. If for This I have contended with as much earnestness from the Pulpit, as The Romanists from the Presse do contend against it; I have not only the \* Exhortation and Authority of a Text, but the Exigence of the Time to excuse me in it.*

*Now as the Romans in the Time of the second Punick VVar, could not think of a fitter way for the driving of Hannibal out of Italy, than Scipio's marching with an Army out of Italy into Afrique, giving Hannibal a Necessity to go from Rome, for the raising of the Siege which was laid to Carthage; So could I not think of a fitter Course to disappoint the Pontificians in their Attempts on Our Church, than thus by making it their Task to view the Infirmities*  
of



## The Epistle Dedicatory.

*of their Own. To which effect I was excited to spend my self, and to be spent, (If I may speak in the phrase of our Great Apostle,) not from an arrogant Opinion of any sufficiency in my self, (who am one of the Least among the Regular Sons of the Church of England,) But as relying on the sufficiency of the Cause I took in hand, & especially on the Help of the All-sufficient, who often loves to make use of the weakest Instruments, to effect the bringing down of the strongest Holds.*

*I suppose my Discourse, however innocent in it self, will yet be likely to meet with many, not onely learned, and subtil, but Restless enemies; Men of pleasant Insinuations, and very plausible Snares; nay, such as are apt (where they have Power) to \* confute their Opponents by Fire and Faggot. But when I consider how well my Margin does lend Protection*

2 Cor. 12. 15.

1 Cor. 1. 27.

1 Cor. 10. 4.

\* Eo sanè loco  
Hæreses sunt, ut  
non tam arte  
& Industriâ,  
quàm Alexan-  
dri gladio, ea-  
rum Gordius  
Nodus dissolvi  
posse, quæ si que  
Herculis clavâ  
feriendæ, quàm  
Æpollinis Lyrâ  
mitigandæ vi-  
deantur, Staple-  
tor. in Epist. De-  
dic. operis de  
Justif. sub finem.

## The Epistle Dedicatory.

on to my Text, (for I reckon that my Citations, which I could not with Prudence represent out of a Pulpit, are the usefullest part of my whole Performance, because the Evidence and Warrant of all the rest;) I cannot fearfully apprehend, what Wit or Language (or ill us'd Learning) can do against it, so far forth as it is arm'd with Notoriety of Fact in its Vindication; and bath the published Confessions of those their Ablest Hyperaspistæ, who cannot certainly by them of their own perswasion, with honor, or safety, be contradicted.

If they are guilty in their Writings, it is rather their own, than their Readers Fault; Nor is it their Readers, but Their misfortune, if they are found So to be by their own Concessions. Nor can they rationally be angry at their Reader's Necessity to believe them; especially



## The Epistle Dedicatory.

*ally when they write with so becoming a proof of Impartiality, as that by which they asperse and accuse Themselves. If it finally shall appear, They are \* condemn'd out of their mouthes, (as Goliath's Head was cut off by David, not with David's, but with Goliath's own Sword,) and that I am not so severe in taking Notice of their Confessions, as They have been unto Themselves in the Printing of them, (for I cannot be said to have revealed any secrets, by meerly shewing before the Sun, what They have sent into the Light,) I think, however They may have Appetite, They cannot have Reason to complain.*

*I have intreated of many Subjects within the Compass of an hour, on each of which it would be easie to spend a year. But I have spoken most at large of the Supremacy of the Pope; as well because it*

\* Luke 19. 22.

1 Sam. 17. 51.

## The Epistle Dedicatory.

*is a Point wherein the Honor and Safety of Your Majesties Dominions are most concern'd, as because it is the chief, if not only Hinge, (I have \* Bellarmine's assertion for what I say,) on which does hang the whole stress of the Papal Fabrick.*

*If herein, as I have obey'd, I shall also be found to have serv'd Your Majesty, The sole discharge of my Duty will be abundantly my Reward; because I am not more by Conscience and Obligation of Gratitude, than by the Voluntary Bent and Inclination of my Soul,*

Your Majesties most devoted and most Dutiful  
Subject and Chaplain,

THOMAS PIERCE.

\* Etenim de quâ re agitur cum de Primatu Pontificis agitur? brevissimè dicam, de Summâ rei Christianæ, id enim quaeritur, debet atne Ecclesiæ diutius consistere, an verò dissolvi, & concidere. Bellarm. in Præf. ad libros de Sum. Pontif. Tom. 1. p. 586. Edit. Ingolstadt, 1590.





# MATTH. XIX. 8.

Ἀπὸ ἀρχῆς οὐκ ἦν ποτε οὕτως.

*But from the beginning it was not so.*



Here are but very few things either so little, or so great, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer

credit of their *Antiquity*.

First for *Art*; Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be

Y y

writ

Exod. 35. 30,

34.

writ by *Zoroastres*, any Relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the Theopneust *Aboliab*, would at least for the honor of being reckon'd to be the *first*, be also reckon'd to be the *best* of any Antiquarie's *Keimelia*.

And as it is in the Things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet they travel for their *Original*, no farther back then the *siege* of *Troy*. Whereas the *Arcadians* derive their *Pedigree* even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the Judgment of \* *Di-odorius* the *Siccleote*) hath better pretensions than any other, yet the *Barbarians* as well as *Greeks* have still affected a *Primogeniture*. Nay so far has this *Ambition* transported some, that they will needs have been begun from *before* the *Protoplast*, as it were *itching* to be as old as the *Fulian* period, 764 years before the beginning of the *World*. Thus *Antiquity* hath been courted in *Art* and *Nature*.

If in the third place we come to *Pölitie*, we shall find *Customs* gaining *Reverence* from the sole

\* Περὶ τῆ  
βίᾳ ἢ γενέ-  
σθαι ὅτι τῶ  
ἐκ μόνον ἀμεί-  
βονται ἐλ-  
λῆνες, ἀλλὰ καὶ  
πολλοὶ καὶ βαρ-  
βάρων ἐκ τού-  
του ὅτι τῶ καὶ  
πρώτος καὶ ἀν-  
θρώπων λέγε-  
ται. *Diodo. Sic.*  
*lib. I. p. 6.*  
*Edit. H. Ste.*  
1559.



sole merit of their *Duration*. And as a *Custom* by meer *Continuance* does wear it self into a *Law*; so the more aged a *Law* is grown, the lesse 'tis liable to a *Repeal*; by how much the more it is *stricken* in years, by so much the less it is *decripit*: And that for this reason, because the longer it endures, the more it inclines to its perfection; that is to say, its *immortality*.

Last of all for *Religion*, the Case is clear out of *Tertullian*. *Id verius quod prius, id prius quod ab initio*. That Religion was the truest, which was the first; and that the first, which was from the beginning. And as He against *Marcion*, so *Justin Martyr* against the *Grecians*, did prove the *Divinity* of the *Pentateuch* from the *Antiquity* of its writer. The *Jewes* enjoy'd the first *Lawgiver* † by the *Confession* of the *Gentiles*. *Moses* preached the *God* of *Abraham*, whilst *Thales Milesius* was yet unborn. Nor was it a thing to be imagin'd, that *God* should suffer the *Devil* to have a *Chappel* in the world, before himself had any *Church*. And thence \* *Vincen-tius Lirinensis*, to prove the *Truth* of any *Do-ctrine*, or the *Legality* of a *Practice*, does argue the Case from a *Threesfold Topick*; The *Univer-sality*, the *Consent*, and the *Antiquity* of a *Tradi-tion*.

Y y 2

Which

*Tertul. adversus Marcion. l. 4 c. 5. p. 406. Edit. Pamel. 1597.*

† Ἰουλιανὸς ἀπὸ τοῦ  
Βούλου τοῦ ἱερο-  
νύμου ὁ ἀπὸ τοῦ

ἱεροῦ Διδάσκων  
ἁπλῶς Μωσέως,  
ὡς διὰ τὸν ὅτι

ὡς διὰ τὸν ὅτι Ἐ-  
λπίων ἐστὶν.

*Just. Mart. in  
παρὰ πρὸς*

*Ἐλπίων. p. 9.  
Edit. Lutet.  
1615.*

\* Id teneamus  
quod ubique quod  
semper, quod ab  
omnibus credi-  
tum est: quod ita  
demonstrat se-  
quatur ut nec  
falsitas, Anti-  
quitas, Con-  
fessionem Vinc.  
Lic adv. Hæc,  
c. 2, per tot.

Which Rule if we apply unto the *scope* of *this Text*, as it stands in relation unto the *Context*, we shall have more to say for it, than for most *Constitutions*, *divine*, or *human*. For That of *Marriage* is almost as old as *Nature*. There was no sooner one man, but God divided him into two; And then no sooner were there two, but he united them into one. This is That *sacred Institution* which was made with *Mankind* in a state of *Innocence*; the very *Ground* and *Foundation* of all both *sacred* and *civil Government*. It was by sending back the *Pharisees* to the most venerable *Antiquity*, that our Lord here asserted the *Law* of wedlock, against the old *Custom* of their *Divorce*. Whilst they had made themselves drunk with their muddy streams, He directed them to the *Fountain*, to drink themselves into sobriety. They insisted altogether on the *Mosaical Dispensation*; But He endeavour'd to reform them by the most *Primitive Institution*. They alledged a *Custom*, but He a *Law*. They a *Permission*, and that from *Moses*; But He a *Precept*, and that from *God*. They did reckon from *afarr off*, But not, as He, from the *Beginning*.

Math. 5. 31, 32.

In



In that one Question of the Pharisees, \* *Why did Moses command us to give her a writing of Divorce, and to put her away?* they put a Fallacy upon Christ, call'd *Plurium Interrogationum*. For Moses onely Permitted them to put her away; but Commanded them (if they did) to give her a writing of Divorce. And accordingly their Fallacy is detected by Christ in his Answer to them. Moses (did not command, but meerly) \* *suffer'd you in your Custom of making unjustifiable Divorcements.* *Enimvero*, he permitted, that is to say, he did not punish it; not allowing it as good, but winking at it as the lesser of two great evils. He suffer'd it to be safe in *foro Soli*; could not secure you from the Guilt, for which ye must answer in *foro Poli*. And why did he suffer, what he could not Approve? Not for the softnesse of your heads, which made you ignorant of your Duties; but for the hardnesse of your hearts, which made you resolute not to do them: ye were so barbarous and brutish upon every slight Cause, (or Occasion rather,) that if ye might not put her away, ye would use her worse. Ye would many times beat, and sometimes murder, sometimes bury her alive, by bringing another into her

\* Verse 7.

\* Verse 8.

her Bed. So that the *Liberty* of Divorce, how-  
 ever a *poysen* in it self, was (through the *hard-  
 ness* of your hearts) permitted to you for an *Antidote*. But from the beginning it was not so.  
 And ye must put a wide difference betwixt  
 an *Indulgence* of Man, and a *Law* of God. To  
 state the controversie aright, ye must com-  
 pare the first Precept with your *customary Pra-  
 ctice*; not reckoning as far as from *Moses* onely,  
 but as far as from *Adam* too; ye must not one-  
 ly look forwards, from the year of the *Creation*  
 2400. but also backwards from thence, unto the  
 year of the *Creation*. The way to understand  
 the *Husband's Duty* towards the *Wife*, (and  
 so to *Reform*, as not to *Innovate*,) is to consider  
 the words of God when he made the *Wife* out  
 of the *Husband*. For \* *He that made them at  
 the beginning made them Male and Female*, and  
 said, † *For this cause shall a man leave Father,  
 and Mother, and shall cleave unto his Wife, and  
 they twain shall be one Flesh*. What therefore God  
 hath joyn'd together, let not man put asunder. The  
*Antecedent* command was from God the Father;  
 the command in the sequel from God the Son.  
 And though the *Practice* of the *Fewes* had been  
 contrariant to them both, by a *Prescription* al-  
 most

\* Gen. 1. 27.

Matth. 19. 4.

† Gen. 2. 24.

Matth. 19. 5.



most as old as two thousand years; yet as old as it was, 'twas but an overgrown Innovation. For *ἀπὸ ἀρχῆς ἔγενετο*, from the beginning it was not so.

Thus our Saviour being sent to Reform the Jewes, made known the Rule of his Reformation. And the Lesson which it affords us is (in my poor judgment) of great Importance For when the Doctrine or Discipline of our Church established here in England shall be attempted by the Corruptions of Modern \*Pharisees, who shall assert against us, (as these here did against our Saviour,) either their forreign Superstitions, (to say no worse,) or their domestick Profanations, (to say no more,) we cannot better deal with them, than as our Saviour here dealt with the ancient Pharisees; that is, we cannot better put them to shame and silence, than by demonstrating the Novelty and base extraction of Their Pretensions, whilst we evince at the same instant the Sacred Antiquity of our own. When they obtrude their Revelations, or teach for Doctrines of God the meer commandments of men, we must aske them every one, how they read in the beginning. We may not draw out of their Ditches, be the Currents never so long, whilst

we

\*Romana Ecclesia se non tam matrem exhibet aliis quam Novicam. Sedent in ea Scribæ & Pharisei, &c. Johan. Sarisburiensis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

we have *waters* of our own of a nobler *Taste*, which we can easily trace back to the crystal *Spring*.

And first of all it concern's us to marke the *Emphasis*, which our *Ancient* of dayes thought fit to put on the *Beginning*; that no *inferior Antiquity* may be in danger to deceive us. For there is hardly any *Herésie* or *Usurpation* in the Church, which may not truly pretend to some great *Antiquity*, though not so old as the *Old man*, much lesse as the *Old Serpent*. <sup>a</sup> The *Disciplinarians* may fetch *theirs* from as far as the Heretick *Aërius*; who wanting merit to advance him from a *Presbyter* to a *Bishop*, wanted not *arrogance* and *envy* to lessen the *Bishop* into a *Presbyter*. But *His Antiquity* is a *Junior*, as well to that of the *Anabaptists*, as to that of the *Socinians*. For the <sup>b</sup> *Anabaptists* may boast they are as old as *Agrippinus*; and the <sup>c</sup> *Socinians* as *Sabellius*. The <sup>d</sup> *Solidians* and *Antinomians* are come as far as from *Eunomius*. The <sup>e</sup> *Ranters* from *Carpocrates*. The <sup>f</sup> *Millenaries* from *Papias*. The *Irrespective* (g) *Reprobatarians* from *Simon Magus*, and the *Manichees*. The *Pontificians* (like the *Mahumetans*) have such a *Rhapsody* of Religion,

(a) Epiph. Hær. 75. p. 904. Tom. 1. Ed. Petav. Auguß. de Hær. res. Tom. 5. pag. 25. Edit. Basil. 1542.

(b) Auguß. contra Donat. Tom. 7 l. 2. p. 396. Edit. Basil.

(c) Epiph. Hær. 6. 2. p. 513.

(d) Auguß. Tom. 6. Hær. 54 p. 25. Edit. Basil. 1542.

(e) Iren. lib. 1. cap. 24 p. 79. Excus. 1570.

(f) Euseb. l. 3. c. 33. p. 80. Colon. Allobrogum 1612.

(g) Iren. l. 1. cap. 10. p. 48. &c. Epiph. Hær. 66. pag. 617. Id. de duobus principis pag. 625. 642. 676.



a Religion so compounded of several *Errors* and *Corruptions*, (which yet are blended with many *Doctrines* most sound, and *Orthodox*,) that to find out the age of their several *Ingredients*, it will be necessary to rake into several *Times* too.

**T**He great *Palladium* of the *Conclave*, the famous point of *Infallibility*, (which if you take away from them, down goest their *Troy*, it being absolutely impossible that the learned *Members* of such a *Church* should glibly swallow so many *Errors*, unless by swallowing this first, *That she cannot Erre*,) I say, the point of *Infallibility* (which is a very old *Article* of their very new *Creed*, a *Creed* not perfected by its *Composers*, until the *Council* at *Trent*,) we cannot better derive than from the *Scholars* of (a) *Marcus* in *Irenæus*, or from the *Gnosticks* in (b) *Epiphanius*. They had their *Purgatory* from (c) *Origen*, (one of the best indeed in one kind, but in another one of the

(a) *Iren. Advoc. Haer. l. 1. c. 9. p. 41. Gr. Ed. Basil. p. 25.*

(b) — *Kal Xel. en tō pan tō gē telōnē, hē dei xēnē tōis aiθrōtis tautōn tō gēnōn, Epiph. Tom. 1. l. 1. Her. 26.*

p. 91. *Πουδὲν ὁ γνῶσις Πωστὴς αἰνῶν, ἀπ' οὗ γινώσκω, καὶ γινώσκω διὰ τὸ τὸ πᾶν. Idem ibid. Her. 27. p. 102.* (c) Note, That *Bellarmino* having boasted (*Lib. 1. de Purgatorio, c. 11. p. 184.* *E. tit. Ingolst. id. A.D. 1590.*) That all the *Antients*, both *Greek* and *Latine*, from the very time of the *Apostles*, did constantly affirm the doctrine of *Purgatory*, could not give an older instance, than in *Origen*, and *Tertullian*, c. 6. (for *S. Clement*, and *S. Drenit* are both superstitious, and therefore reckon'd as good as none,) but by recourse unto the *Heathens*, c. 2. & 7. p. 1778. 1824.

(d) Hoc etiam  
*Paracletus* (i.e.  
*Montanus*) fre-  
 quentissime  
 commendavit,  
 &c. *Tert. de*  
*anima. cap. ult.*  
 See *Bellarmino*  
 contradicted by  
 the *Romanists*  
 themselves.  
*E. G. Rossens.*  
*contr. Luth. ibid.*  
*art. 18. fol. 111.*  
 &c. *Antwerp.*  
 1523. *Polydor.*  
*Virg. Inv. Rer.*  
*lib. 8. c. 1. p. 84.*  
*Edit. Basil.*  
 1524. *Suarez*  
*in Aquin. par. 3.*  
 q. 59. art. 6.  
*Disp. 52. §. 2.*  
*Mogunt. 1604.*  
 p. 625. 1.  
*Thomas ex Al-*  
*biis East. Saxo-*  
*num de Medio*  
*Animarum statu,*  
*per totum libr.*  
*speciatim De-*  
*mens. 9. p. 369,*  
 370, 371. \* *Bel-*  
*larm. ubi supra,*  
 p. 1840.

worst of our ancient Writers; not onely an *He-  
 retick*, but an *Heresiarcha*,) or at the farthest  
 from *Tertullian*, who had it from no better  
 Authour, than the (d) *Arch-Heretick Montanus*.  
 Nor does *Bellarmino* mend the matter, by de-  
 riving it as far as from *Virgil's Æneid*, and  
 from *Tully* in his Tale of the *Dream of Scipio*,  
 and farther yet from *Plato's Gorgias*; unlesse  
 he thinks that an *Heathen* is any whit fitter  
 than an *Heretick*, to give Advantage to a point  
 of the *Roman \* Faith*. Their Denial of  
*Marriage* to all that enter into the *Priesthood*,  
 is dated by themselves but from Pope (e) *Ca-*  
*lixus*. Their (f) *Transubstantiation* is from  
 the *Lateran Council*. Their (g) *Half-Communi-*  
*on* is no older than since the times of *Aqui-*  
*nas*; unlesse they will own it from the *Mani-*  
*chees*, to give it the credit of more *Antiquity*.  
 Their publick praying before the people in  
 an *unknown Tongue*, may be fetcht indeed as  
 far as from *Gregory the Great*. Their *Invoca-*

(e) *Liquet item, in orientali & occidentali Ecclesiâ, usque ad tempus prohibitionis à Calixto factæ,*  
*Sacerdotum conjugia licita fuisse. Maximil. 2. apud Thuan. l. 36. p. 305, 306.*

(f) *Ante Lateranens. Concilium Transubstantiatio non fuit dogma Fidei. Scot. in 4. Sent. Dist. 11. q. 3.*

(g) *Negare non possumus, etiam in Ecclesia Latina fuisse usum utriusque speciei, & usque ad tem-*  
*pore S. Thomæ durasse. Valsq. in 3. Disp. 216. c. 3. n. 38.*



tion of Saints departed is no doubt an aged Error, though not so aged as they would have it for the gaining of honour to the *Invention*, because St *Austin* does (b) denie it to have been in his dayes. And (not to be endless in the beginning of such a limited Discourse, as must not prelume to exceed an hour;) though in so fruitfull a field of matter, 'tis very difficult not to be endlesse;) The universal Superintendency or Supremacy of the Pope hath been a visible usurpation ever since *Boniface* the Third. And so our Adversaries of *Rome* have more to plead for Their Errours then all the rest, because the rest were but as *Mushrooms* in their severall times, loon starting up, and as soon cut down; whereas the Errours of *Rome* do enjoy the pretense of *Duration* too.

But touching each of those Errors, (I mean the Errors of their Practice, as well as Judgment,) we can say with our Saviour in his present Correction of the *Pharisees*, (whose Error was older and more authentick, that is, by *Moses* his permission had more appearance of Authority, and more to be pleaded in its excuse, than those we find in the Church of *Rome*;) that from the beginning it was not so; and we

(b) *Suo loco ordinat homines Dei nominantur, non tamen à Sacerdote qui sacrificat invocantur, August. de Civitate Dei l. 22 c. 10. pag. 1355. Edit. Basil 1542.*  
 (i) *Thocas irritus Cyriaco Episcopo Constantinopolitano, ad iudicium Titulani Oecumenici Pontifici Romano sol. Baro. nius ad A.C. 606. p. 198.*

care not whence they come, unlesse they come from the *Beginning*.

Indeed in matters of meer *Indifference* which are brought into the *Government* or *outward Discipline* of the Church, every Church has the Liberty to make her own *Constitutions*; not asking leave of her *Sisters*; much lesse her *Children*; onely they must not be reputed as things without which there is no *Salvation*, nor be obruded upon the People amongst the *Articles* of their *Faith*. We are to look upon nothing so, but as it comes to us from the *Beginning*.

And this has ever been the *Rule* ( I mean the *warrantable Rule* ) whereby to *improve* or *reform* a Church. When *Esdra*s was intent on the *re-building* of the *Temple*, he sent not to *Ephesus*, much lesse to *Rome*; he did not imitate *Diana's Temple*, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourse for a *Temple*, to that of *Solomon*, and for a *Ritual*, to that of *Moses*, as having both been prescribed by *God himself*. And yet we know the Prophet *Haggai* made the people *sleep* their *Foy* in a *shower of Tears*, by representing how much the *Copy* had *fallen short* of the *Original*.



nal. The holy Prophets in the Old Testament, shewing the way to a Reformation, advis'd the Princes and the people to ask after the old paths, and walk therein, as being the only good way for the finding of rest unto their soules, Jer. 6. 16. The Prophet *Isaiah* sought to regulate what was amisse amongst the *Jewes*, by bidding them have recourse unto the Law and the Testimony: should not a people seek unto their God? If any speak not according to this word, it is because there is no light in them, *Ila.* 8. 19, 20. And accordingly their Kings, who took a care to reform abuses, are in this solemn style commended for it, That they walked in the wayes of their Father *David*; that is, reform'd what was amiss by what had been from the Beginning. So *St. Paul* in the New Testament, setting right what was crooked about the Supper of the Lord in the Church of *Corinth*, laid his line to that Rule which he was sure he had receiv'd from the Lord Himself, *1 Cor.* 11. 23. And thus our Saviour in my Text, finding the *Pharisees* very fond of a vitious practice, which supported it self by an old Tradition, and had something of *Moses* to give it countenance in the world, (though indeed no more than a bare permission,)

*permission,*) could not think of a better way to make them *sensible* of their *Error*, (and such an *Error* as was their *Sin* too,) than by shewing them the great and important difference, betwixt an *Old*, and a *Primitive Custom*; and that however their *breach* of *Wedlock* had been without check from the *daies* of *yore*, yet 'twas for *This* to be *reform'd*, that 'twas *not* so from the *Beginning*.

In a most dutifull conformity to which example, our Reformers here in England (of happy memory) having discover'd in every part of the Church of Rome, not onely horrible Corruptions in point of *Practice*, but hideous Errors in point of *Doctrine*, and that in matters of *Faith* too, (as I shall find an occasion to shew anon;) and having found by what degrees the several Errors and Corruptions were sliely brought into the Church, as well as the several times and seasons wherein the *Novelties* received their birth and breeding; and presently after taking notice, that in the Council of Trent the Roman Partisans were not afraid to make a *New Articles of Faith*, whilst the *Sacrifice* of the *Mass*, the *Doctrine* of *Purgatory*, the *Invocation* of *Saints*,

(a) Vide Con.  
cil. Trident.  
Sess. 13. Can. 2, 3  
Sess. 21. Can. 1,  
2, 3. Sess. 22.  
Can. 3, 5, 6, 8, 9.  
Sess. 2. Can. 1,  
4, 5, 6, 8, 9. Sess.  
25. &c. quam  
confer cum Bulla  
Pii Quarti.  
Edit. Bin. pag.  
444. Tom. 9.



Saints, the Worship of Images, and the like, were commanded to be embraced under pain of damnation, (as it were in contempt of the Apostles denuntiation, Gal. 1. 8. by which that practice of those Conspirators made them liable to a curse;) and farther yet, that in the Canon of the Fourth Session of that Council, the Roman Church was made to differ as well from her ancient and purer self, as from all other Churches besides her self, in that there were many meerly human (I do not say profane) Writings, and many unwritten Traditions also, not only decreed to be of <sup>b</sup>e equal Authority with the Scriptures, but with the addition of an \* Anathema to all that should not so receive them: This (I say) being consider'd and laid to heart by our Reformers, (by our Kings, and our Clergy, and Laity too, met together in their greatest both Ecclesiastical and Civil Councils,) they did not consult with flesh and blood, or expect the Court of Rome should become their Physician, which was indeed their great Disease; but having recourse unto the Scriptures and Primitive Fathers of the Church, they consulted those Oracles how things stood from the Beginning: and only separating from Them, whom

(b) Nec non ipsas Traditiones, tum ad fidem tum ad mores pertinentes, tanquam vel o. c. tenus à Christo, vel à Spiritu Sancto dadas, pari pietatis affectu ac reverentia suscipit ac veneratur (hæc Sancta Synodus.) Trident. Conc. Sess. 4. sub Paulo 3. Min. Tom. 9. d. 354.  
\* Siquis libros ipsos integros, — pro sacris & Canonicis non suscepit, & Traditiones prædictas sciens contempserit, Anathema sit. ib.

whom they found to have been *Separatists* from the *primitive Church*, they *Therefore* made a *Secession*, that they might not partake of the *Roman Schism*. And whilst they made a *Secession* for fear of *Schism*; (which by no other practice could be avoided,) they studiously kept to the *Golden mean*; neither *destroying* the *Body* out of *hatred* to the *ulcers* with which 'twas spread, nor yet *retaining* any *ulcer* in a *passionate dotage* upon the *Body*.

One *remarkable Infirmary* it is obvious to observe in the *Popish Writers*: they ever complain we have *left* their *Church*; but never shew us that *lota*, as to which we have left the *Word of God*, or the *Apostles*, or the *yet-uncorrupted* and *primitive Church*, or the *Four first General Councils*. We are so zealous for *Antiquity*, (provided it be but *Antique Enough*,) that we never have despised a *meer Tradition*, which we could *track* by *sure footsteps* from as far as the times of the *purest Christians*. But this is still their *childish fallacy*, (be it spoken to the shame of their greatest *Giants* in *Dispute*, who still *vouchsafe* to be guilty of it,) that they confidently shut up the *Church* in *Rome*, as their *Seniors* the *Donatists* once did in *Africk*; and please



please to call it the *Catholick Church*, not formally, but *causally*, (saith Cardinal Peron,) because forsooth *That Particular* doth infuse *universality* into all other Churches besides it self. The learned Card<sup>n</sup>al forgetting, (which is often the effect of his very good memory,) that the preaching of Christ was to begin at *a Jerusalem*. So it was in the Prophe<sup>sie</sup>, (*Isa. 2. 3. Mic. 4. 2.*) and so in the completion, (*Luke 24. 47.*) Nor was it *Rome*, but *Antioch*, in which the *Disciples* were first call'd *Christians*, (*Acts 11. 26.*) At <sup>b</sup>*Antioch* therefore there was a Church, before St Peter went thence to *Rome*. Nay 'tis expressly affirm'd by (c) *Gildas*, (an Author very much revered by the *Romanists* themselves,) that Christianity was in *Britain* in the latter time of *Tiberius Caesar*; some while after whose death, 'tis known that St Peter remain'd in *Fewry*. So that *Rome* which pretends to be a *Mother*, can be no more (at the best) then a *Sister-Church*, and not the *eldest Sister* neither.

Neglecting therefore the pretended *Universality* of the *Roman* (that is to say, of a *Particular*) Church; let us compare her *Innovations* with what we find from the *Beginning*.

A a a

For

(a) Μήτις ἀπα-  
σῶν ἐστὶν Ἐκ-  
κλησιῶν, &c.  
Theod. Hist.  
Eccles. lib. 5.  
cap. 9. Concil.  
Constantinop.  
apud Baronium  
ad A. D. 382.  
suffragatur.

(b) Τὸ κῆρ-  
καί τ' ἰσχυ-  
ρὸν ἐπὶ τοῖς  
apud Chrysost.  
ad Populum  
Antiochen.  
Hom. 2. Tom.  
6. Ed. Æcon. p.

474.  
(c) Tempore  
ut scimus summo  
Tiberii Caesaris  
absque ulla im-  
pedimento —  
radios suos in-  
dulget, id est  
præcepta sua  
christus. Gildas  
in Epist. de  
Excid. Brit.  
Sect. 6. n. 1005.  
Edit. Basil.  
1555.

For This I take to be the *fittest* and the most *profitable Use*, that we can make of the subject we have in hand.

And first, consider we the *Supremacy*, or *universal Pastorship* of her Popes: which is indeed a very old, and somewhat a *prosperous Usurpation*; an *Usurpation* which took its rise from more than a thousand years ago. But then, besides that it was sold by the Emperour (a) *Phocas*, at once an (b) *Heretick*, and a *Regicide*, the *Devillish Murderer of Mauritius*, (who was the *Εἰκὼν Βασιλική*, the *Royal Image* or *Type* of our late *Royal Martyr* of *Sacred Memory*;) I say, besides that it was sold by the most execrable *Phocas*, that is to say, by the *greatest Villain in the world*, excepting *Cromwell*, and *Pontius Pilate*; and besides that it was sold to ambitious *Boniface the Third*, whose vile compliance with that *Phocas* was the *bribe* or *price* with which he bought it; and besides that it was don, not out of *reverence* to the *Pope*, but in (c) *displeasure* to *Cyriacus* of *Constantinople*, who (from *John* (d) his *Predecessor*) usurpt the *Title* of *Universal*, before any *Pope* had pretended to it; I say, besides, or without all this, it is sufficient for us to say, what

(a) De Phoca  
calitius est di-  
ctum, Χείρονα  
ἐχούεντες  
καὶ κακίαν ἔχον-  
τες τοικέντων ἐν  
τῇ πόλει, &c.  
Cedrenus, p.

334.

(b) Οἰνοβα-  
ρής, αἰσχροχάρης,  
ἀσυνπαθής,  
δεισιδύτης καὶ  
τερόνιος, καὶ ἀίρε-  
τικὸς. Idem.

p. 332.

Vide Testimo-  
nia Anastasii, &  
pauli Diaconi,  
apud Baron. ad  
A.C. 606. p.

198.

(c) Phocas ira-  
tus Cyriaco, E-  
piscopo Con-  
stantinopolita-  
no adjudicavit  
Titulum Oecu-  
menici Pontifici  
Romano. Baron  
Annal. ad A.

Ch. 606.

(d) Johannes.  
Constantinopoli-  
tanus sese hinc  
effereus, se ubi-  
que Oecumeni-  
cum Patriar-  
cham nominavit.  
Idem ad A.C.  
595. Tom. 8. p.  
83. & 84.



what our Saviour here said to the ancient Pharisees, *That from the beginning it was not so.* For looking back to the *Beginning*, We find *The Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apostles of the Lamb.* (Rev. 21.14.) Paul was equal at least to Peter, when he withstood him to the face, and rebuked him in publick for his *Disimulation.* (Gal. 2.11, 12, 13, 14.) Nay St Peter himself, (as well as James and John, who were his Peers,) although he seemed to be a Pillar, yet perceiving the Grace that was given to Paul, gave to Barnabas and Paul the right hand of Fellowship. (Gal. 2.9.) And reason good: For St Peter was but One of the many Apostles of the Jewes; whereas St Paul was much more, the great Apostle of the Gentiles, to whom the Jewes were no more than as a River to an Ocean. Saint Peter was commanded, not to fleece, but to \* feed the flock: Nor was it ever once known that he did lord it over Gods heritage, which himself had so strictly forbid to others, 1 Pet. 5.3. In deed a Primacy of Order may very easily be allow'd to the See of Rome: But for any One Bishop to affect over his Brethren a supremacy of Power, and Jurisdiction, is a most impu-

\* John 21.15,  
16, 17.

(a) Cyprianus ait pari omnes inter se fuisse potestate Apostolos; atque hoc idem fuisse alios quod Petrus fuit. Tra. Stat. 3. de Simplicitate Prælatorū (Ed. Colon. 1544) p. 135.

(b) Si Auctoritas queritur, Orbis major est Urbe: ubicumque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegi, sive Alexandria, sive Tanti, ejusdem Meriti, ejusdem est & Sacerdotii, Potentia Divitiarum, & Paupertatis Humilitas vel sublimiorem vel inferiorem Episcopum non facit. Ceterum omnes Apostolorum successores sunt. Hier. in Epi. ad Evagrium, (ex Edit. Basil. 1565.) p. 329.

sive Ex Edit. Paris &c. (c) Ἡ ἀρχαία ἐκκλησία κατέσταντο τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὡς καὶ ἐν Ἀλεξανδρίᾳ. Ἐπισκοπὸν πάντων τῶν ἐκείνῃ ἔχοντ' ὁμοῦσαν ἐκείνῃ καὶ τὸ ἐν τῇ Παλίμῃ Ἐπισκοπὸν τῶν ἐκείνῃ ὄντων, ὁμοῦσαν δὲ καὶ καὶ τὴν Ἀντιόχειαν καὶ ἐν τῇ Ἀμαρὶ καὶ παρ' ἑαυτῶν, τὰ ὁμοῦσαν καὶ ἐκείνῃ Ἐκκλησίαι. Concil. Nicæ. Can. 6. Ἐκείνῃ οὐκ ὄντα καὶ ἐκείνῃ καὶ πρὸς τοὺς ἀρχαίους, ὡς καὶ ἐν Ἀσίᾳ Ἐπισκοπὸν πᾶσιν, ἔχοντ' ὁμοῦσαν τῇ πᾶσι, τῆς ἀντιόχειας καὶ ἐκείνῃ τὸ ἐκείνῃ ὁμοῦσαν. Ibid. Can. 7. Πρὸς ἐκείνῃ καὶ Ἀντιόχειαν Ἐκκλησίαν. Nihil Juris illi attributum in Ceteros Metropolitanos, præter Honorem Ordinis, non autem ut Metropolitanis omnes Dioceses Orientis ab eo jure singulæri ordinarentur, ut Innocentii primi Epistola ad Alexandr. Episcopum asserere videtur, contra mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A.D. 1661.

dent opposition both to the Letter and to the Sense of our Saviour's precept, (Mar. 10. 42, 43. 44.) I know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will be great among you, shall be your Minister; and whosoever of you will be the chiefest, shall be the servant of all.

That the Apostles were every one of equall power and authority, is the positive saying of (a) St Cyprian; *Pari consortio præditi & honoris & potestatis*. And St Ferome is as expresse, That (b) all Bishops, in all places, whether at Rome, or at Eugubium, at Constantinople, or at Rhegium, are of the very same merit, as to the quality of their Office, how much soever they may differ in point of Revenue or of Endowments. Nay, by the Canons of the Two first Generall Councils, (Nice, and Constantinople,) every (c) Patriarch and Bishop is appointed to



be chief in his proper *Diocese*; as the *Bishop* of *Rome* is the chief in *His*. And a strict (d) *injunction* it laid on all, (the *Bishop* of *Rome* not excepted,) that they presume not to meddle in any *Diocese* but their own. And the chief *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*, (e) but for being the two *Seats* of the two great *Empires*. Witness the famous *Canon* of the *General Council* at *Chalcedon*, (f) decreeing to the *Bishop* of *Constantinople* an equality of *Priviledges* with the *Bishop* of *Rome*; not for any other reason, than its having the good hap to be one of the two *Imperial Cities*. Nay, no longer ago before *Boniface* the Third, (who was the first *Bishop* of *Rome* that usurp'd the Title of *Univerſal*;) I say, no longer before *II* *Im* than his next immediate Predecessor *Pope Gregory the Great*, (for I reckon *Sabinian* was but a *Cypher*.)

(d) Τὸς ὑσὶρ  
Διοίκησιν Ἐ-  
πισκόπους ἢ  
ὑποθεσίῳ Ἐκ-  
κλησίας μὴ  
ἐπιέναι, μηδὲ  
συγχέειν τὰς  
Ἐκκλησίας :  
ἀλλὰ καὶ τὰς  
καθόνας, ἢ μὴ  
Ἀλεξανδρείας  
Ἐπισκοπῶν τὰ  
ἐν Ἀγίῳ Πνεύ-  
ματι οὐκ ἐπι-  
μελῶν τὰς δὲ  
τῆς ἀνατολῆς  
Ἐπισκοπῶν πᾶσι  
ἀναπλήρω-  
μα δ. οὐκ ἐν  
(φυλατμή-  
ται πᾶν ἐν τῇς  
καθόλου τῇς καὶ  
Νικαίᾳ Πρε-  
σβυτέρων τῇ Ἀπ-  
οκρίσει Ἐκκλη-  
σίας) καὶ τὰς ἢ  
Ἀσιατικῆς Διοι-  
κίσεως Ἐπι-  
σκόπους, τὰ καὶ  
πᾶσι Ἀσιατικῶν  
μὴ οὐκ ἐπι-  
μελῶν, &c. Concil.  
Constantinop.  
Oecumen. 2.

Can. 2. Quid hic Canon sibi velit per [φυλατμήτων ἢ] Πρεσβυτέρων τῇ Ἀποκρίσει Ἐκκλησίας.] Justellus explicat paulo superius ad Can. Conc. Nic. 6. nihil Juris nimirum Antiocheno attrib-  
endum in ceteris Metropolitanos, præter Ordinem Honoris.

(e) Confer Justinian. Novel. Constit. 131. cap. 2. cum Capone 3. Concilii Constant.

(f) Καὶ ἵδ' τὸ δόγμα τῆς πρεσβυτερίας Ρώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ Πατέ-  
ρες ἐκδότως ἐπορεύοντο τὰ Πρεσβυτέρων. Et paulo post — τὰ ἴσα Πρεσβυτέρων — ἀπένειμαν τὸ τῆς  
Ρώμης ἀρχιεπισκοπικὸν δόγμα, ἐν ὁποῖον κρίναντες, ἡ Βασιλεία καὶ συγχλήτω πνεύματι πᾶσι  
ἀλλήλοις ἴσους ἀπαιτούντων Πρεσβυτέρων τῇ πρεσβυτερίᾳ βασιλικῇ Ρώμης, καὶ ἐν τῇ Ἐκκλησία-  
σιν ὡς ἐκείνην μετὰ πάντων πρεσβυτέρων, &c. Concil. Chalced. Can. penult.

(b) *Quis est iste qui contra Statuta Evangelica, contra Canonum Decreta, novum sibi usurpare nomen presumpsit? — Novis & profanis vocabulis gloriantur.*

— *Abstine a cordibus Christianorum nomen illud Blasphemiae.* Greg. Mag. l. 3. Epist. 32. ad Mauritium Augustum. p. 734.

(h) *Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur? Idem ad Constantiam Augustam.* Ep. 34 p. 737. confer. l. 7. Epist. 69. Eusebii, aliiq. p. 902.

(i) *Si unus Episcopus vocatur universalis, universa Ecclesia corrumpitur.* 6 Ep. 24. p. 822. Et rursus — *si illud nomen in ea Ecclesia sibi quisquam arrogavit, quod apud bonorum omnium judicium fuit, Universalis ergo Ecclesia (quod absque) à statu suo corrumpitur, quando Is qui appellatur Universalis cadit.* Idem ad Eund. Epist. 32. p. 734. Universalis autem nec etiam Romanus Pontifex appellatur, faciente Papà Pelagio secundo, apud Gratian. Decretal. p. 1. dist. 99. cap. 4. *Quis autem illud pro indignitate rei susceperit, quod novam quandam indebitamque Potentiam tibi usurpando arrogas, &c?* Ita Papam al'oquuntur Episcopi Germanici apud Goldast. Tom. 1. p. 47.

the horrible *Pride* of succeeding Popes was stigmatiz'd by a *Prolepsis*; by way (not of *Prophecy*, but) of *Anticipation*. For (g) *Gregory* writing to *Mauritius*, the then-reigning Emperour, (and that in very many *Epistles*,) touching the name of *Universal*, which the *Bishop* of *Constantinople* had vainly taken unto himself, call's it a *wicked* and *profane* and *blasphemous Title*; a *Title* importing that the (h) *times of Antichrist* were at hand; (little thinking that *Pope Boniface* would presently after his decease usurp the same, and prove the *Pope* to be *Antichrist* by the *confession* of a *Pope*.) He farther disputed against the *Title* by an *Argument* leading *ad absurdum*; i That if any one *Bishop* were *Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of such a *Bishop*. An *Argument*, *ad homines*, not easily to be answer'd, whatsoever *Infirmity* it may labour with in itself. And such an *Argument* is That, which



we bring against the *Pope's* pretended *Headship*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick Church* must be the *Body* of the *Pope*; because the *Head* and the *Body* are the *Relative* and *Correlative*; and being such, they are convertible in obliquo: And then it followes unavoidably, That when there is no *Pope* at all, (which is very often,) the *Catholick Church* hath then no *Head*; and when there are many *Popes* at once, (which hath been sometimes the case,) then the *Catholick Church* must have at once many *Heads*; and when the *Pope* is *Heretical*, (as by the confession of the *Papists* he now and then is,) the *Catholick Church* hath such an *Head*, as makes her deserve to be beheaded. (k) That *Popes* have been *Hereticks*, and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up above the other two *Persons*, but even by sacrificing to *Idols*, and a total *Apostasie* from the *Faith*, is (a thing so clear in the writings of *Platina*, and *Onuphrius*, that 'tis) the Confession of the most zealous, and partial Asserters of their *Supremacy*. I know that *Stella*, and those of the *Spanish Inquisition*, do at once confesse this, and yet ad-

here

(k) *Multi Pontifices Romani errarunt; sicut Marcellinus, qui Idolis sacrificavit; & Liberius Papa, qui Arianis consensit; & Anastasius secundus propter Hæresis Crimen repudiatus fuit ab Ecclesiâ: & alii etiam plurimi contra Catholicam fidem tenuerunt; ut Joannes vi. gelimus secundus, qui asseruit, quod filius Dei sit Major Patre & Spiritu Sancto. Didacus Stella Tom. 2. in Luc. cap. 22. vers. 31. p. 280. col. 1. Edit. Ant. verp. A. D. 1597. Ad Inquisitionis Hispaniæ decreta prius eliminatus, & summa fide repurgatus.*

† ubi supra,  
verbis immedia-  
tè subsequenti-  
bus.

\* Hilar. Pictav.  
de Synodis, p.  
287. & paulò  
post — Qui-  
dam ex vobis fir-  
missimâ fidei  
constantia intra  
communione[m] se  
meam continen-  
tes, se à cæteris  
extra Gallias  
abstinuerunt.  
Idem ib. p. 288.  
Edit Basil. A.C.  
1525.

here to their Position, † That (with his Colledge of Cardinals) the Pope cannot err, and is the Head of the Church. But St Hilary of Poitiers was so offended, at Pope Liberius his espousing the *Arian Heresie*, that he affirm'd the true Church to have been Then onely in France. \* Ex eo inter nos tantum Communio Dominica continetur. So ill success have they met with, who have been Flatterers of the Pope, or the Court of Rome.

To conclude this first instance in the fewest words that I can use: Whosoever shall read at large (vvhhat I have time onely to hint) the many Liberties and Exemptions of the Gallican Church, and the published Confessions of Popish Writers, for more than a thousand years together, touching the Papal Vsurpations, and Right of Kings, put together by Goldastus in three great Volumes; he vvill not be able to deny, (let his present perswasion be vvhat it vvill,) that the Supremacy of the Pope is but a Prosperous Vsurpation, and hath This lying against it, that 'twas not so from the beginning.

Secondly 'Tis true, that for several Ages, the Church of Rome hath pretended to be Infal-  
libile; as vvell Incapable of error, as not erroneous.

But



But from the beginning it was not so. For, (besides that *Infallibility* is one of God's peculiar and incommunicable Attributes,) where there is not Omniscience, there must be Ignorance in part; and where Ignorance is, there may be Error. That *Herésie* is Error in point of Faith, and that *Novatianism* is *Herésie*, all sides agree: And 'tis agreed by the Champions of the Papacy it self, (such as (<sup>a</sup> *Baronius*, (<sup>b</sup> *Pamelius*, and (<sup>c</sup> *Petavius*,) that Rome it self was the Nest in which *Novatianism* was hatcht; and not only so, but that There it continued from (<sup>d</sup> *Cornelius* to *Cælestine*, which wants not much of two hundred years. To passe by the *Herésies* of the *Donatists*, and the *Arians*, (which strangely prosper'd for a time, and spread themselves over the world, the former over the West, the later over the East, and as far as the Breast of the Pope himself;) one would have thought that the Tenet of *Infallibility* upon Earth had been sufficiently prevented by the *Herésie* (<sup>e</sup>) of the *Cbiliaists*, wherewith the Primitive Church her self (I mean the very Fathers of the Primitive Church, for the two first Centuries after Christ,) was not onely deceiv'd by *Papias*, who was a Disciple of St *John*,

B b b

but

- (a) *Baron.*  
Tom. 2. An.  
254 pag. 498.  
& 503, 504.  
(b) *Pamel.* in  
*Cyprian. Epist.*  
41. p. 47, 48.  
(c) *Petav.* in  
*Epiph.* ad  
*Hæres.* 59. quæ  
est *Novatiano.*  
*rum*, pag. 126.  
(d) *Onuph.* in  
*Notis ad Plat.*  
in vitâ *Cornæ.*  
lii, pag. 26. Ed.  
*Lovan.* 1572.  
*Vide Euseb.*  
1.6. & 7.  
(e) *Vide Bellar.*  
*Chronol.* ad  
*A. C.* 132. &  
*Eus. H. st. Eccl.*  
1.3. c. 39.

but (for ought I yet learn) without the least Contradiction afforded to it. Nay the whole Church of God (in the opinion of St. (a) Austin and Pope Innocent the third, and for six hundred years together, (if (a) Maldonate the Jesuit may be believ'd) thought the Sacrament of Eucharist to have been necessary to Infants, as well as to men of the ripest Age: and yet (as Maldonate confesseth at the very same time,) it was so plain and so grosse an Error, that notwithstanding St. Austin did endeavour to confute the Pelagians by it, as by a Doctrine of Faith, and of the whole Church of God, yet the Council of Trent was of a contrary mind, and did accordingly in a Canon declare against it.

(a)(a) Non potest probari eum [i.e. Augustinum] existimasse hinc de Eucharistia non agi, cum tam multis locis aliis probet ex hoc Johannis Testimonio, Eucharistiam etiam Infantibus esse necessariam; idque non ut opinionem suam, sed ut Fidei & Totius Ecclesiae Dogma: ad refellendos Pelagianos dicat: & paulo post —

*Missam facio Augustini & Innocentii primi sententiam, quae sexcentos circiter annos vixit in Ecclesia, Eucharistiam etiam Infantibus necessariam. Res jam ab Ecclesia, & Multorum seculorum usu, & Decreto Synodi Tridentinae explicata est, non solum necessariam illis non esse, sed ne decere quidem dari. (Sess. 21. & Can. 4.) Maldonat. (Excus. Mussiponti, A.C. 1596.) in Joh. 6. 53. p. 717, 718, 719.*

\* Cujus corpus & sanguis in Sacramento altaris sub speciebus Panis & Vini veraciter continentur,

3. Pass we on to the Doctrine of Transubstantiation, which (if its Age may be measur'd by the very first date of its Definition,) may be allow'd to be as old as the Lateran \* Council,

transubstantiatis Pane in Corpus, & Vino in sanguinem, potestate divina. Conc. Later. c. 1. In Synaxi vero Transubstantiationem de finivit Ecclesia. Diu satis erat credere, siue sub Pane consecrato, siue quocunque modo adesse verum Corpus Christi. Erasmi. Annot. in 1 Cor. 7. p. 472. Saltem ab annis 500 dogma Transubstantiationis sub Anathemate stabilitum, ut ait ipse Bellarminus de Eucharist. l. 3. c. 21. p. 759. Cujus etiam confessionem videre est, l. 3. c. 23. p. 766. Ed. Par. 1586.



a Council held under Pope Innocent the Third; since whom are somewhat more then 400 years. But from the beginning it was not so. For besides that our Saviour, just as soon as he had said, *This is my Blood*, explain'd himself in the same Breath, by calling it expressly *the fruit of the Vine*, and such as *He would drink new in the kingdom of God*, (Mat. 26. 29. Mark 14. 15.) there needs no more to make the Romanists even *asham'd of that Doctrine*, than the *Concession of Aquinas*, and *Bellarmino's Inference thereupon*. (a) *Aquinas* so argues, as to imply it is *impossible*, and imports a *Contradiction*, for one body to be locally in more places than one, and in all at once. But (b) *Bellarmino* (at this) is so very angry, that in a kind of *Revenge upon Aquinas*, (though held to be *the Angelical Doctor*,) he needs will *infer 'tis as impossible*, and equally implies a *Contradiction*, for any one body at once to be so much as *Sacramentally in more Places* than

(a) Corpus Christi non est eo modo in hoc Sacramento sicut Corpus in loco, quod suis Dimensionibus loco commensuratur; sed quodam speciali modo, qui est proprius huic Sacramento. Unde dicimus, quod Corpus Christi est in diversis altaribus, non sicut in diversis locis, sed sicut in Sacramento. Nullo

enim modo Corpus Christi est in hoc Sacramento localiter, quia si esset, divideretur à seipso. Aquin. Oper. Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. & q. 76 art. 3. & 5. ex Edit. Antwerp. 1612. (b) Si non posset esse unum Corpus localiter in duobus locis, quia divideretur à seipso, profecto nec esse posset sacramentaliter eadem ratione. Bellar. de Eucharistia, lib. 3. c. 3. p. 511. Tom. 3. Controvers. ex Edit. Paris. A. C. 1629.

one. And therefore it cannot now be wonder'd concerning *Transubstantiation*, if so long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not forg'd and hammer'd out into the *shape* in which we find it, or not at all understood by the *Pope Himself*. For one of the *two* is very clear by the famous (c) *Submission* of *Berengarius*, wherewith he satisfied the (d) *Synod* then held at *Rome*, (and in which were 113 *Bishops*,) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers (e) *Romanists* themselves have not been able not to *Censure*; though it was pen'd by a *Cardinal*, and approved of by a *Council*, and very glibly swallow'd down by the *Pope himself*.

(c) *Coactus est Berengarius publice profiteri, Panem & Vinum, quæ in altari ponuntur, post consecrationem non solum Sacramentum, sed etiam verum Corpus & Sanguinem Domini nostri Jesu Christi esse: & seculariter non solum Sacramento, sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri.*

Confer Floriacens. Histor. fragmenta à P. Pithæo edit. inter Franc. Script. (Exeuf. Francof. A.C. 1596) p. 86. cum Lanfranc. lib. cont. Bereng. & Guitmund. de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19. (d) Sigon. de Regno Ital. l. 9. A. 1059. p. 210. (e) Nisi sanè intelligas verba Berengarii, in majorem incidis Hæresin, quam ipse habuit: & ideo omnia referas ad species ipsas, nam de Christi Corpore partes non facimus. Johan. Semeca Glosator in Gratian. de Consecrat. Dist. 2. cap. Ego Berengarius. (f) A Cardinale, scil. Humberto Sylve Candidæ Episcopo. Guitmundus ubi supra.

4. 'Tis very true that their withholding the *Cup of blessing* in the *Lord's Supper* from the *secular* part of their *Communicants*, hath been in practice little lesse then 400 years. But from the beginning it was not so. For in our Saviours



Saviour's Institution we find it intended for (g) every Guest. *Πίνετε οὖν ἐκ τούτου* is the word, *Drink ye All of this Cup.* (Mat. 26. 27.) And S. Paul to the Corinthians (consisting most of Lay-men) speaks as well of their drinking the mystical Blood, as of their eating the Body of Christ. (1 Cor. 11. 26, 27, 28, 29.) Nay 'tis confessed by learned Vasquez, (as well as by Caspander, and Aquinas Himself) to be a Truth undeniable, That the giving of both Elements in the Roman Church it self, untill the time of Aquinas; did still continue to be in use.

5. The Church of Rome for several Ages hath restrain'd the holy Scriptures from the perusal of the People. But from the beginning it was not so. For Hebrew to the Jews was the Mother-Tongue, and in That 'twas read weekly before the People. It pleased God the New Testament should be first written in Greek, because a Tongue the most known to the Eastern world. And to the end that this Candle might not be hid under a Bushel, it was translated by St Ferome into the † Dalmatick Tongue, by Bishop Vulphilas into the \*Gothick, by St Chry-

(g) Concil. Constant. Act. one 13. Can. 13. p. 880. In Ecclesiâ Latina 1000 amplius annis tenuit, ut tam Populo quam Clero in celebratione Missarum post mysteriorum consecrationem scilicet Corpus & scilicet Sanguis Domini præberetur. Cassan. Consult. Artic. 22. Vasq. cap. 3. Disq. 216. c. 3. n. 38. Secundum antiquam Ecclesiæ consuetudinem, omnes sicut communicabant Corpori, ita communicabant & Sanguini, quod etiam adhuc in quibusdam Ecclesiis servatur. Jo. 6. Aquinas in Comment. Lectione 7. p. 42. col. 1. Tom. 13. † Sixt. Senens. Bibliothec. 1. 4. p. 247. In E. Hieron. in Epist. ad Sophron. Tom. 3.

\*Socrat Hist. Eccles. lib. 4. c. 33. Niceph. Hist. Eccles. lib. 11. c. 48. Bonav. Vulcan. in Praefat. de Liturg. & lingua Getarum.

(a) Roccha in  
Bibliotheca Va-  
ticana. p. 155.  
157.

(b) Aventin.  
Annal. lib. 4.  
p. 434.

(c) Sixt. Senens.  
Bibl. 1. 4. p. 255.  
col. 1.

(d) Vide Au-  
thores citat. apud  
Brerew. Inqu.  
c. 26.

\* Confer Blond.  
Ital. Illustrata,  
in Marchia Tar.  
biginâ, & Tin.  
to de la Nobil.  
tà di Verona,  
lib. 2. cap. 2. cum  
Hieronymi Tem-  
poribus apud  
Bellam. de  
Script. Eccles.  
p. 104.

‘Οι ὅτι Ἕλ-  
λῆνες Ἕλλη-  
νοίς, ὁ δὲ Ῥω-  
μαῖοι Ῥωμαί-  
οίς, καὶ πῶς  
ἔγραψεν ὁ ἑαυ-  
τοῦ ἀλέκτορος  
εὐχεται τῷ  
Θεῷ. Origen.  
contra cellsum  
(ex Edit. Hes.  
chelii, Augusta  
Vindobonorum,  
1605.) lib 8.

p. 414.

† Cum Aquinate & Lyra confer Cajetanum in 1 Cor. 14. p. 79. sententiæ nostræ suffragantem.  
Ed. Paris 1532.

Joſtom into <sup>a</sup> Armenian, by Athelſtan into Sa-  
xon, by <sup>b</sup> Methodius into Sclavonian, by Facobus  
de Voragine into <sup>c</sup> Italian, by Bede and Wiclef  
into <sup>d</sup> English. And not to ſpeak of the Syri-  
ack, Æthiopick, Arabick, Perſian, and Chaldee  
Verſions, (which were all for the uſe of the  
common people of thoſe Countries,) the \* Vulgar  
Latine was then the Vulgar Language of the Ita-  
lians, when the Old and New Teſtament were  
turn'd into it.

6. The publick prayers of the Romaniſts  
have been a very long time in an unknown  
Tongue, (I mean unknown to the common people,)  
even as long as from the times of Pope Grego-  
ry the Great. But from the beginning it was not ſo.  
For 'tis as ſcandalouſly oppoſite to the plain  
ſenſe of Scripture, as if it were done in a meer  
deſpight to the 14th Chapter of the firſt Epiſtle  
to the Corinthians, eſpecially from the 13 to the  
17. verſ. Not to ſpeak of what is ſaid by the  
\* Primitive Writers: † Aquinas and Lyra do  
both confeſs upon the place, that the common  
Service of the Church in the Primitive times,  
was in the common language too. And as the

Chriſtians



Christians of <sup>a</sup> Dalmatia, <sup>b</sup> Habassia, <sup>c</sup> Armenia, <sup>d</sup> Muscovia, <sup>e</sup> Sclavonia, <sup>d</sup> Russia, and all the Reformed parts of Christendom, have the Service of God in their vulgar Tongues, so hath it been in divers Places by (f) Approbation first had from the Pope himself.

Hist. Orient. cap. 79. p. 1095. Brocardus non nullibi in sua Descriptione Terræ Sanctæ. (d. d.) Possévinus de Reb. Mosc. pl. 4. And. Thevetus Cos. l. 19. c. 12. (e) Bapt. Palat de rat. Scrib. An. Roccha Bib. ioth. Vatic. p. 162. (f) Aventin. annal. l. 4. Æneas Sylvius in Hist. Bohem. cap. 13. p. 118. Concil. Bn. Tom. 3. p. 990. Vide etiam Decret. l. 1. Tit. 31. cap. 14. & quicquid Authorum videre est in Breven. Inqu. 26.

(a) Angelus Roccha in Bibl. Vatic. p. 157.  
(b) B. blioth. Vet. Patrum, Rom. 6. p. 654.  
c Petrus Bello. nius in Observ. l. 3. cap. 12. & Vitriacus in

7. Another instance may be given in their Prohibiting of Marriage to men in Orders, which is deriv'd by some from the third <sup>a</sup> Century after Christ; by <sup>b</sup> others from the eighth; and in the rigour that now it is, from Pope Gregory the Seventh. But from the beginning it was not so. For Priests were permitted to have wives, both in the Old and New Testament; (as Maximilian <sup>c</sup> the Second did rightly urge against the Pope:) And the blessed Apostles (many of them) were married men: for so I gather from <sup>d</sup> Eusebius out of Clemens Alexandrinus; and from the <sup>e</sup> Letter of Maximilian, who did not want the Advice of the learnedst persons in all his Empire; and from 1 Cor. 9. 5. where St Paul asserts his liberty to carry a wife along with him, as well as Cephas.

a Nemesius à Papa Calixto, qui floruit A. D. 220. Consule Thuanum, in l. 36. p. 305. b B. shop Hall. 3. Epist. 2. Decad.

cubi supra apud Thuanum, p. 305. & 306.

d Euseb. l. 3. c. 13.  
e Constat Apo. stolos ipsos, paucis exceptis, conjuges habuisse. ubi supra apud Thuanum.

*Cephas.* And 'tis the Doctrine of that Apostle, that a Bishop may be an Husband, although he may not be the Husband of more then One Wife. (1 Tim. 3. 2. Tit. 1. 6.) Besides, the Marriage of the Clergy was asserted by Paphnutius in the Council at Nice; and even by one of those 8 Canons which the Romanists themselves do still avow for Apostolical. And the forbidding men to marry (with Saturninus, and the Gnosticks,) is worthily call'd by God's Apostle, The Doctrine of Devils, (1 Tim. 4. 1. 3.)

f Ibid. apud  
Thuanum.

g Ἐπίσκοπος,  
ἢ Πρεσβύτερος,  
ἢ Διάκονος,  
ἢ ἑκὼν  
γυναικὸς μὴ ἔχον  
ἀλλ' ἓνα· ὃν  
δὲ ἑκάστη, ἀποστολικὴ  
Canon. Apostol. 5.  
Μέμνηται ὁ  
κάνων καὶ Ἐπι-

κόπον ἐχόντων γυναικας, ὅτι πρὶν ἀκωλύπιν εἶχον καὶ οἱ Ἐπίσκοποι ἢ ἀπὸ τῶν γυναικῶν νόμιμον συζύγιον. Zonaras in Can. Apost. 5. p. 4. Edit. Pari. 1618. (h) Nubere & generare à Satana dicunt esse. Irenæus, l. 1. c. 22. ἐν ὁμῳ δὲ ἐγγεγαμίας ἀπέβαν, εἰς τὴν ἁπσιν, καὶ τὴν Δημιουργὸν διδόνοντες καὶ δὲ πνεύματι καὶ χάριτι γάμον καὶ παιδοποιαν, καὶ ἀντιστοιχεῖν τῷ κόσμῳ διευχύνοντες ἑτέρας, καὶ δὲ ἁπσιν γαῖαν τῷ δυνάτῳ τῷ πνεύματι. Clem. Alex. Strom. l. 3.

(k) Siquis dix.  
erit Ecclesiam  
errare, cum ob  
multas causas  
separationem in-  
ter conjuges quo.  
ad totum, seu  
quoad cohabita-  
tionem, ad cer-  
tum incertum.  
ve tempus, fieri  
posse decernit,  
Anathema sit.  
Conci. Trident.  
Sess. 24 Can. 8.  
p. 411. Edit. Pi.  
Tom. 9. Paris.

8. I shall conclude with that Instance, to which our Saviour in my Text does more peculiarly allude; I mean the Liberty of Divorce betwixt Man and Wife, for many more Causes than the Cause of Fornication. For so I find it is (k) decreed by the Church of Rome, with an Anathema to all that shall contradict it. But from the Beginning it was not so. For 'tis as opposite to the will of our Blessed Saviour, revealed to us without a Parable, (in the next verse



verse after my Text) as if they meant nothing more, than the opening of a way to rebel against him. For besides that in the Canon of the Council at Trent, a Divorce quoad <sup>Totum</sup> <sub>Totum</sub> ob multas Causas was decreed to be just in the Church of Rome, although our Lord had twice confin'd it to the Sole Cause of Fornication, (Matth. 5. 32, & 19. 9.) And besides that the word Totum was constantly retained in (l) four Editions, (particularly in That, which had the Care and Command of Pope Paul the Fifth,) Let it be granted that the Council did mean no more, than a meer Sequestration from Bed and Board, to endure for a certain or uncertain time; and not an absolute Dissolution of the Conjugal Knot; yet in the Judgment of Chemnitius, yea and of Maldonat Himself, (who was as learned a Jesuite as that Society ever had,) it would be opposite (even so) to the Law of Christ. For *he who putteth away his Wife for any Cause whatsoever, besides the Cause of Fornication, commits Adultery* (saith the Jesuit) even for this very reason, because he makes Her commit it, whom he unduly putteth away. n Nay, Chemnitius saith farther; That the Papal Separation from Bed and Board, is many wayes

C c c

a

(l) Scilicet. (orator Edit. tam nominatam) Edit. Col. & grip. Tom. 4. part. 2. p. 332. Sum. Concil. Edit. Fra. Longi à Coriolano, Antwerp. A. C. 1623. p. 1024. Item Concil. General. Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom. 4. p. 273.  
(m) Si ob aliam Causam quam ob Fornicationem dimiserit, quavis aliam non duxerit, machatur; quia uxorem suam machari fecit Maldonat (excus. Mogant. A. D. 1624. lib. Math. 19. 9 p. 392.  
(n) Atqui in Ponti fici illi

*Separatione*  
(nempe à Toro  
& Mensa, ad  
certum incer-  
tumve tempus,)  
*Vinculum Con-*  
*jugii multis &*  
*variis modis sol-*  
*vitur & disrum-*  
*pitur. Nam ad*  
*Vinculum Ma-*  
*trimonii perti-*  
*nent he senten-*  
*tiae. Et adhære-*

bit Uxori suæ. Faciamus ei adiutorium quod sit coram ipso. Mulier non habet potestatem sui Corporis, sed vir. Iterum convenire, ne tentet vos Satan propter Incontinentiam vestram. Non sunt Duo, sed una Caro. Et ipsum Matrimonium deficiunt, Individuâ vitæ consuetudine. Hæc vero vincula Conjugii in Pontificiâ separatione, quoad Torum & Cohabitationem, solvuntur & dirumpuntur. Homines igitur, contra Decretum Divinitatis, separant, quod Deus conjunxit, Chemn. in Exam. Concil. Trident. (Excus. Genev. A.D. 1634.) p. 437.

a Dissolution of the Conjugal Tye. Nor does he content himself to say, or affirm it only, but by a Confluence of Scriptures does make it good, That against the Command of our blessed Saviour (in the verse but one before my Text,) That which God hath joyn'd together, the men of Rome do put asunder.

By these and many more Corruptions in point of Practice and Doctrine too, which were no more then Deviations from what had been from the Beginning, and which the learnedest Sons of the Church of Rome have been forced to confess in their publick writings, the awakened part of the Christian world were compell'd to look out for a Reformation. That there was in the See of Rome the most abominable Practice to be imagin'd, we have the liberal<sup>o</sup> confession of zealous Stapleton himself;

(o) Vix ullum  
peccatum cogita-  
ri potest, (soli  
Hæreses exceptâ)  
quo i la sedes

impiter maculata non fuerit, maxime ab Ann. 800. & infra. Staplet. Oper. Tom. 1. Cont. 1. q. 5. art 3. p 597. excus. Paris. 1620.

and



and of those that have published their *p* Penitentials. We have the published Complaints of *Armachanus*, and *Grostead*, and *Nicolas de Clemangis*, *John of Hus*, and *Ferome of Prague*, *Chancellor Gerson*, and *Erasmus*, and the *Archbishop of Spalato*. *Ludovicus Vives*, and *Cassander*, who are known to have died in the same *Communion*, did yet impartially complain of some *Corruptions*. (q) *Vives* of their *Feasts* at the *Oratories of Martyrs*, as being too much of kin unto the *Gentiles Parentalia*, which in the judgment of *Tertullian* made up a *species* of *Idolatry*. And *Cassander* <sup>s</sup>confesses plainly, that the *Peoples Adoration* paid to *Images* and *Statues*, was equal to the *worst* of the ancient *Heathen*. <sup>t</sup> So the *buying* and *selling* of *Papal Indulgences* and *Pardons* ( 'tis a little thing to say of *Preferences* too ) was both *confest* and *inveigh'd against* by *Popish Bishops* in *Thuanus*.

(r) *Consule* *Canonas Penitentiales* *Ro nanos*, *Bedæ*, *Rabani Mauri*, &c. cum *notis* *Antonii Augustini*, *Archiepiscop. Tarraconensis*, *Excus. Venetiis*, 1584.

(q) *Ludov. Vives* in *S. August. de Civit. Dei*, l. 8. c. 27.

(r) *Parentatio Mortuis species est Idolatriæ, quoniam, & Idolatria Parentationis est species. Tertul. de Spectac. c. 12.*

(l) — Ita ut ad Summam adorationem, que vel à Paganis suis simulacris exhiberi consuevit, & ad extremam vanitatem quam Ethnici in suis simulacris

*exornandis admiserunt, nil à nostris reliquis factum esse videatur. Geo. Cassander in Consult. de Imag. & Simulacris mihi pag. 175, 176. t Thuan. l. 25. pag. 760, 761, &c.*

Now if with all their *Corruptions* in point of *Practice*, which alone cannot justify a *People's Separation* from any *Church*, (though the *Cathari* and the *Donatists* were heretofore of that opinion,) we compare their *Corruptions* of

\* De Hildebrando in hæc verba  
 sententiam ferunt  
 Episcopi Germanici qui Concilio Wormatiensi interfuerunt.  
 Dum profanis studes Novitatus, dum magis  
 amp'o quam bono nomine delectaris, dum inaudita  
 Elatione distenderis, velut quidam Signifer  
 Schismatis, omnia membra Ecclesie suæ crudelitate & crudeli superbia lacerasti: flammæque Discordiæ quas in Romana Ecclesia diris factionibus excitasti, per omnes Ecclesias Italiae, Galliae, & Hispaniae, furiali dementia spargisti. — Per gloriosa tua decreta (quod sine lachrymis dici non potest) Christus hoc nomen perit. Imperial. Secret. à Confessione Form.  
 1. p. 47.

*Doctrine* too, and that in matter of *Faith*, (as hath been shew'd,) Corruptions *intrenching on Fundamentals*; it will appear that That door which was open'd by *us* in our first Reformers, was not at all to introduce, but to let out \*Schilm. For the *schism* must needs be *Theirs* who give the Cause of the Separation, not *Theirs* who do but separate when Cause is given. Else S. Paul had been to blame, in that he said to his *Corinthians*, Come ye out from among them, and be ye separate. (2 Cor. 6. 17.) The actual Departure indeed was *Ours*, but *Theirs* the causal, (as our immortal Arch-Bishop does fitly word it: ) we left them indeed when they thrust us out; (as they cannot but go whom the Devil drives;) But in propriety of speech, we left their *Errors*, rather than *Them*. Or if a *Secession* was made from *Them*, 'twas in the very same measure that *They* had made one from *Christ*. Whereas *They*, by their *Hostilities*, and their *Excommunications*, departed properly from *Us*, not from any *Errors* detected in *us*. And the *we* is to *Them* by whom the offence cometh, (Matth. 18 7.) not to *Them* to whom 'tis given. If when England was in a *Flame*, by *Fire* sent out of *Italy*, we did not abstain from the



the quenching of it, until water might be drawn from the River Tiber; it was because our own Ocean could not only do it sooner, but better too. That is to say (without a Figure,)

It did appear by the Concession of the most learned Popish Writers, that particular Nations had still a power to purge themselves from their corruptions, as well in the Church, as in the State, without leave had from the See of Rome; and that 'twas commonly put in practice above a thousand years since. † It did appear that the Kings of England (at least as much as those of Sicily,) were ever held to be Ἀυτοκράτορες, and that by the Romanists themselves;

† Ex eo quo nris-  
velmus Norman-  
nia Comes Ter-  
ram illam debet.  
lando sibi sube-  
git, Nemo in ea  
Episcopus, vel  
Abbas ante An-

selmum factus est, qui non primo fuerit Homo Regis, ac de manu illius Episcopatus vel Abbatie Inuestituram per dationem Virge Pastoralis suscepit, &c. Eadmerus Monach. Cant. in Praef. ad H. R. Nov. pag. 2. Sed nec ex eo solū rem ore mos hic obtinuit; Nam ante Normannorum etiam adveum hic assistissimus, ut majorum Gentium Antistites sacri, Episcopi nimirum & Cenobiarcho (qui saltem in Clientela Regia) à Sacris Ecclesiarum Corporibus celsi, quia saepius etiam, spretis omnia Corporum Sacrorum suffragiis, in Aula designati, Annuli & Baculi Pastoralis, sive Pedituditione, in Dignitatis Possessionem à Regibus nostris, jure avito nixis, mitterentur. Joh. Selden. in Jais ad Eadmer. Notis & Spicileg. op. 142. Hujus rei exemplum videre est apud G. Malmesburiensem de Gestis Regum, lib. 2. can. 8. Quia & illud aliquanto videretur dignius quod hoc in brevis notetur. Post facti Hildebrando Fd. l. tatis Juramentum, à Guillelmo Normanno, exigenti, Guillelmum Regem respondisse — Fidelitatem facere non volo, qui nec ego promissi, nec Antecessores meos Antecessoribus tuis id fecisse conperio. Baron Ad An. 1076. Guillelmus Rufus allegavit, Quod nullus Archiepiscopus aut Episcopus Regni sui, Cum a Romanæ vel Papæ subesset. Matth. Par. H. R. 25. Ed. 1. 1094. Fideles etiam Imperatores, & Reges Galliarum, in sua asserunt apud Ottonem Filingensem, Sigibertum, cosque maxime Historicos qui Res Henrici Quarti Imperatoris, & ejusdem nominis Prim. Regis Anglorum conscribere. In primis vero Sigonum de R. g. Ital. 149. 10. & 11. Baron. Tom. 11. A. C. 1077. Cherubinum Laert. in Bullarii Tom. 1. p. 6 & 17. in Concil. Tom. 3. part. 2. in Urbano, Calisto, & Paschali Secundis Renatum Choppinum de Domano Francie lib. 2. tit. 1. sect. 6. &c. Et de Sacra Potestate lib. 7. Sect. 22. & 23. ad hoc, Theodor. Balsamon. Patriarch Antioch. in Concil. Chalced. Can. 4. Joh. Nardel. Chionograph gener. 39. & H. Matium Chron. German. 18. p. 162. &c.

until

until by gaining from *Henry the First*, the *Investiture of Bishops*, from *Henry the Second*, an *Exemption of the Clergy from Secular Courts*, and from *easy King John*, an *unworthy Submission to forreign Power*; the *Popes* became strong enough to call their strength the *Law of Justice*. And yet their *Incroachments* were still oppos'd, by the most pious and the most learned in every Age. Concerning which it were easie to give a satisfactory account, if it were comely for a *Sermon* to exceed the limits of an hour. In a word, it did appear from the *Code and Novels* of (a) *Justinian*, from the *ἐρωτικὸν* set out by the Emperour (b) *Zeno*, from the practice of *Charles the Great*, (which may be judged by the *Capitulars* sent abroad in his Name,) from the designs and *Indeavours* of two late Emperors, *Ferdinand the First*, and *Maximilian the Second*, from all the commended *Kings of Judah*, from the most pious *Christian Emperours* as far as from *Constantine the Great*, and from many *Kings of England* in a *Popish* times too; that the work of *Refor-*

(a) Θεομ. Ζουρ  
κ. 1. τ. 2. 3.  
'Εκκλησι. &c.  
Justin. Novel.

Const. 13. 1. c. 2.  
Vide etiam de  
mandatis Prin.  
cipum, Tit. 4.  
Novel. 17. c. 7.  
& 11.

(b) Evagr. 1. 3.  
c. 14. in Mag.  
Biblioth. Vet.  
Patr. Tom. 6.  
Part. 2. p. 655.

(c) Sigon. de  
Reg. Ital. li. 4.  
ad A. C. 801. &  
Eginhart. in vit.  
Car. Mag. & Ba-  
ron. Annal.  
Tom. 9. ad A. C.  
800 p. 342. ad  
A. C. 545. &  
To. 10. ad A. C.  
845. p. 34.  
Excus. Colon.

Agrip. 1609.

(d) Edward the  
Confessor, wil-  
liam 1. H. 3.

Edw. 1. Edw. 2.

Edw. 3. Rich. 2.

Hen. 4. H. 5.

H. 6. Edw. 4.

Rich. 3. H. 7. H. 8. for all which at large, See Cokes Reports, par. 5. fol. 1. Caudrey's Case, or De Jure Regis Ecclesiastico. 'Ο Θεομ. δ' ἐπ' αὐτῶν ἐχει ἐπισκοπῶν εἰς μητρόπολιν ἀγῆν καὶ ἀποστῆν ἐκ τῆς οὐκ ἐκείων μετροπόλεων, ἀπὸ πάσης ἐνορίας Ἀρχιερέων διακρίν, καὶ ἐκ τῶν ἐκ-  
σώτων καὶ μετροπόλεων καὶ ἐκείων. Balsam. in Conc. Carth. Can. 16.

mation



mation belong'd especially to *Them* in their *several Kingdoms*. And *this* is certain; that neither *Prescription* on the *Pope's* side, nor *Discontinuance* on the *King's*, could adde a *Right* unto the *one*, or any way *lessen* it in the *other*. For it implies a *contradiction*, that what is *wrong* should grow *right*, by being *prosperous* for a *longer*, or *shorter* season.

Had the *Pope* been contented with his *Primacy* of *Order*, and not ambitiously affected a *Supremacy* of *Power*, and over all other *Churches* besides his *own*; we never had cast off a *Yoke*, which had never been put upon our *Necks*: And so 'tis plain that the *Usurper* did make the *Schism*. If *Sacrilege* any where, or *Rebellion*, did help reform *Superstition*; That was the *Fault* of the *Reformers*, not at all of the *Reformation*; nor of *All Reformers* neither. For the *most* that was don by *some*, was to write after the *Copy* which had been set them in my *Text*, by the *Blessed Reformer* of all the *World*; which was so to reform, as not to innovate, and to accommodate their *Religion* to what they found in the *Beginning*.

Nay, if I may speak an *Important Truth*, (which being unpassionately considerd, and  
universally

Τὸν μὲν τὴν  
Κωνσταντινέπου-  
λεως Ἐπίσκο-  
πον ἔχειν τὰ  
πρεσβεία τῆς π-  
μῆς μετὰ τῆς  
Ῥώμης Ἐπίσκο-  
πον, ὡς τὸ ἐν  
αὐτοῦ νόμῳ  
Ῥώμης. Con-  
cilio. Constanti-  
nopol. Oecum. 2.  
Cap. 3. Ῥώμης  
Πάτριαν πρῶ-  
τον ἐν πάντων  
ἐκκλησιῶν, ἀρχὴν  
ἐπίσκοπον, Κων-  
σταντινουπόλεως  
τῆς νῦν Ῥώ-  
μης δευτέραν  
τῆς ἐκκλησίας  
ἀρχὴν πρῶτον.  
Justinian. Imp.  
Novel. Const.  
131.6.2.





two we have the Charity to wish for a *Reconcilement*. That we who differ upon the way in which we are walking towards *Jerusalem*, may so look back on the beginning from whence at first we set out, (and from which our *Accusers* have foulely swerv'd, as to agree in our *Arrival* at the same *Journey's end*.

But God forbid that our *Love to the Peace without*, should ever tempt us to a loss of the *Peace within us*. God forbid we should return with the *Dog to his vomit*, or with the *Sow in the Hebrew Proverb* (which is cited by St. Seter in His *Epistle*,) to her wallowing in the mire. When I wish a *Reconcilement*, I do not mean by *Our Compliance* with any the least of their *Defilements*, but by their *Harmony with us* in our being *Clean*.

On this \* *Condition and Supposal*; Our *Church* is open to receive the bitterest *Enemies* of our *Church*. Our *Armes* are open to embrace them, with *Love*, and *Honour*. Our *Hearts* and *Souls* are wide open in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he vwill bind up the *Breaches*, and wipe off the *stains*, and raise up the *laped Reputation*, of his divided, defiled,

D d d

disgraced

\* Ab Ecclesia Romana non alio discessimas animo, quam ut si correcta ad Priorem Ecclesie formam redeat, nos quoque ad illam revertamur, & Communionem cum illa in suis porro Catibus habeamus. Zanch. in Confess. Art. 19. de Ecclesia militante Tom. 8. p. 540. Edit. 1595.

disgraced Spouse; And all for the *Glory*, as vvell  
as *Merits*, of the ever-blessed *Bridegroom* of all  
our *Soules*,

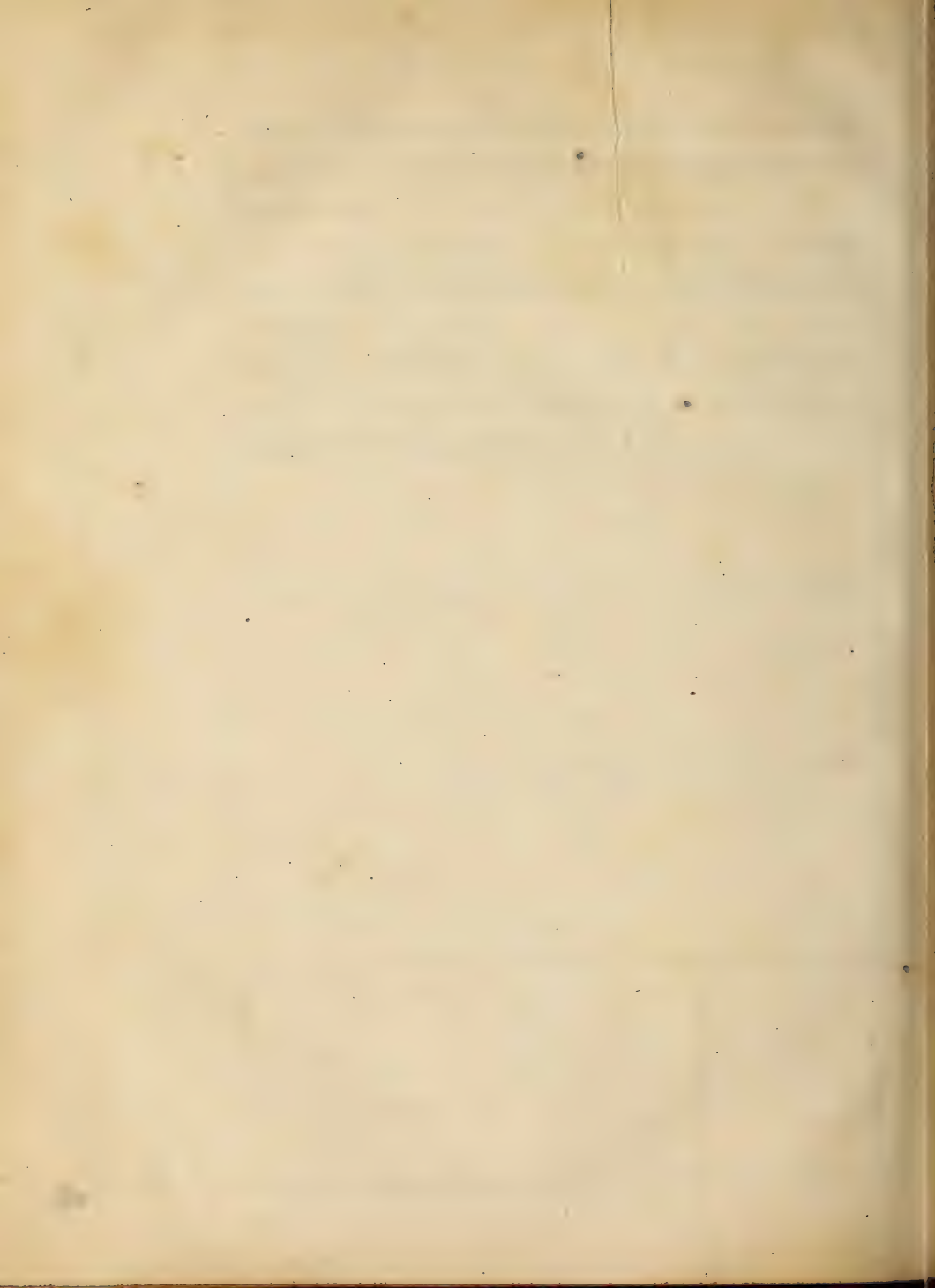
To whom, vvith the *Father*, in the *Unity* of  
the *Spirit*, be ascribed by *us*, and by *all the*  
*World*

*Blessing*, and *Glory*, and *Honour*, and *Power*,  
and *Wisdome*, and *Thansgiving*, from this time  
forvvards for evermore.

FINIS.









A  
PARÆNESIS  
TO THE  
READER,

Touching the

SERMON

Going Before, and the

DISCOURSE

Which follows after of

ROMES

PRETENDED

INFALLIBILITY.

PARRHENIA

THE

WEDDING

SONG

PERMON

THE

WEDDING

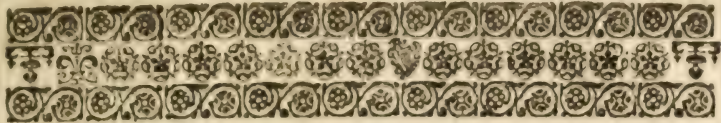
SONG

ROMES

THE

WEDDING





*A Paranesis to the Reader, touching the Sermon  
going before, and the Discourse which follows  
after of Rome's pretended Infallibility.*

§. 1. **S**INCE the Time wherein this Sermon  
was first commanded into the light, It  
has been *scoff'd* at by *some*, and easily *rail'd* at by  
*others*, and by a third sort *complain'd* of, as the  
*Concause* at least of a *Persecution*. But so far has  
it been from being *enfeebled*, or *refuted*, that 'tis  
more than I know if it has *manfully* been *op-*  
*pos'd*. So that to *Vindicate* my Sermon, I need  
no more than to *Reprint* it, (as I was told by an  
Acute and Learned Prelate,) If æqual Readers  
will but have patience both to *examin* what I  
have said, and to *compare* it with the All that is  
said against it. Which if they will not do *Now*,  
whilst the Dispute is at the *shortest*, and whilst  
they may do it with *greatest Ease*; how much  
*less* would they have patience for such a due

examination, if an *Inlargement* of the Contention should make their Task the more *tedious*? And if they *will*; All the *stones* which certain Enemies have hurled at it in the Dark, will (being happily laid together) make but a *Monument* of the Truth of that well-meant-Sermon. That famous saying of *Callimachus*, *μῆτα βιβλίον μῆτα παλόν*, I have found to be as True, as it was long ago Notorious. And when *Controversies* especially are improved into Volumes both Great and Many, Men of Poverty cannot *buy*, and men of Business cannot *read* them; and even men of most *leisure* cannot so *grasp* them as they ought, unless their *Memories* are as strong as their *Attentions* are to be steady, and the stock of their *Patience* as great as either. This the oftner I observe, and the longer I lay to heart, the more I am fixed in my choice, to serve and satisfy my Readers (as far at least as I am able) touching the Business I am about, at the *least expense* possible of Time, and Money. For if my Essay is *Convincing*, It is the *better* for being *short*; And if it is otherwise, 'twould be the *worse* if it were *longer*.

§. 2. If the Citations of my Sermon, in which I was engaged by just Authority, (by the  
Dean



Dean of the Kings Chappel, for the Penning, & Preaching, as well as by the King Himself, for the Printing of it,) are but as free from all fraud as I say they are, and as every willing Reader has been enabled by me to *prove* with the least pains possible, I have attain'd my whole end, and my *work* is don. For as my *end* was to discover the real *Novelty* of the *Doctrins*, and the *depravednesse* of the *Practices*, in which our Church cannot joyn with the Church of Rome, and which have made the Separation 'twixt Us, and Them; So my *work* was to prove it by the *Confession* of *Themselves*; I mean of such as are their Learned't and Partial't Writers, Who would not certainly have *publish't* the several *Dates* and *Introductions* of the *New Articles* of their \* *Faith*, much lesse would they have Printed the *Scandalous Tenor* of their Lives, had they not thought them *too clear*, to be either *dissembled*, or *deny'd*. If some are found to be so passionately transported, as to affirm either *without*, or *against* their own Knowledge, that the *Citations* I insin on are false, or frivolous, there needs no other vindication than my Affirming them to be *True*, and *Material* also. And this is ready to be attested by several *Witnesses* of

\* Vide Formulam Professionis Fidei Catholicæ à pio IV. decretam, apud Lacrumum cherubinam in Eul-lario. Tom. 2. p. 129. Edit. Rom. 1617. Q. am confer cum Canonibus Concil. Trident. citatis in Concione de quâ agitur, p. 12. & cum dualibus Citationibus in eundem paginâ 35.

of *Fact* who have made exact *Searches*, at my *Intreaty*.

§. 3. Indeed there is one of my Citations, (and but one that I know of,) which though as innocent, and as exact, as any Citation ever was, does seem to stand in some need of a Vindication. Not for the satisfying or shaming a wilful Papist, who for want of due Knowledge, or of sufficient Ingenuity, shall at any time accuse both It, and Me; But for the sake of some weak and unwary Protestants, whose great unkindness to my Person has made them Maligners of my Cause too; And who had rather their own Religion should some way suffer, than that a Person whom they envy should any way prosper in its Defense. The one Citation I am to vindicate is in the Sixt Page of my Sermon, and tis out of the *Polycratikum* of *Johannes Sarisburiensis*, (a learned Bishop who did flourish almost 500 years ago,) l. 6. c. 24 p. 329. Edit. Lugd. Bat. 1595. Where though 'tis granted *The Church of Rome was said to shew Her-self a Step-Mother*, and *Scribes and Pharisees were also said to sit in her*; Yet I am branded with unsincere and unhandsome dealing, because the words were not spoken by the good Bishop to  
the

See Joh. Sarisbur. Polycrat. Either printed at Leyden A. D. 1595. Or in Biblioth. Patr. Colon. A. grip. 1622. P. 427. Col. I.



the Pope, as from *Himself*, or as his *own* sense and meaning, But as received from many *others*, and which himself had heard spoken in *divers Provinces*. To which I answer by these degrees. First that I never did once pretend the words were spoken by the Bishop, much less that they were spoken as his peculiar sense and meaning. But having us'd the word *Pharisees* in the Body of my Discourse, and apply'd it to the men of the Roman Church, I only noted in the Margin, where the word might be found in the sense I gave it. Meaning no more by it than This, That I was not the *first* who had so apply'd it, but that I had it from the men of their own Communion, and such as used such language long enough *before Luther*. Next 'tis clear that my Citation was not brought by way of *proof*, (though 'twas a *proof* of my Candor in the use of that word,) but rather by way of *Accommodation*. Else I had noted both how *commonly*, and how *loudly* the word was us'd ; it being most for my Interest, and for the Credit of my Cause, to make it appear that it was us'd rather by *many*, than by *one* ; nor only in *one*, but in *many places*. So that mine Enemies should have *thank't* my love of Brevity in a Margin, which

\* *Hæc inquam  
Pater, loqui-  
tur Populus,  
&c.*

\* *Vereor ne  
mendacii vel  
Adulationis  
contraham no-  
tam, si solus  
Populo Con-  
tradixero. p.  
330. Edit.  
Lugd. p. 427.  
edit. Colon.*

\* *Veruntamen  
quia Populo  
testimonium  
perhibet  
[Cardinalis]  
ei usquequaq;  
Contradicere  
non præsumo,  
&c. ibid.*

\* *—quia Roma  
Corrupta apud  
Deum reperi-  
tur indigna.  
Tu ergo quia  
id habes offi-  
cii, quere, &c.  
—Sed timeo  
ne dum pergis  
querere que  
vis, ab impru-  
dente audias  
que non vis.  
& cat. ubi  
supra.*

which would not suffer me to be fond of my whole Advantage. For (Thirdly) had I pursued it, as very prosperously I might, I might have added that That Censure (fixt on the Pope and the Cardinals, and the Roman Church in general,) was not only *Vox \* Populi*, (which of it self had been enough,) but too agreeable besides with his \* *own opinion*; as also with the opinion of Cardinal \* *Guido*, whom the plain-hearted Bishop thought it *presumption to contradict*. And though he made a due exception of some particular good men, (which in the worst Times and Places were never wanting,) yet, That Justice being don, and other Civilities being premis'd, He told \* the Pope to his Teeth, (as *Guido* had don in a publick Synod, in which the Pope himself presided,) some Enormities which his Holiness both *did*, and *winck't* at.

§. 4. This is all the *Vindication* of that whole Sermon, which I have ever thought needful for my *Protestant* Readers; or have look't upon my self as concern'd to make. (For did I know any thing else at which a *weak-sighted* Brother had ever Stumbl'd, I would take the like care to put the Block out of his way.) And for such of my Readers as are *not Protestant*, who are  
*Afraid*



*Afraid* of being satisfied, and *scorn* Conviction, I think it most proper to say but This ; That if 'tis matter of any moment to be allow'd the *last* word on any Controverted Subject, Then Mr. *Whitby's* full *Answer* to the Attempt of Mr. *Cressy* must needs be happy in its Privilege of having not met with a *Reply*.

§. 5. And such a Privilege has been enjoy'd by what I writ some years ago in way of Preface to Dr. *Sherman*, touching the Church of *Rome's* Pretensions to an *Infallibility*. The Confutation & Discovery of which *One* Error, (be it never so short, so it be plain, and perspicuous,) does make it absolutely needless to be Voluminous on the *Rest*, just as the grubbing up the *Root* of a noxious *Tree*, makes it vain and superfluous to spend a richer Treasure of Time, about the mortifying and killing its several *Branches*.

§. 6. For the point of *Infallibility* must needs be *one* of the two *Pillars*, (whereof the Pope's pretended *Headship* or *Universal Pastorship* is the *other*,) wherewith the *Tromperies* superstru-cted must stand, or fall. And as it is skilfully contriv'd by the Roman Champions, to spend their strength in securing that *Saving Error*, [The

F f f

Church

*Church of Rome cannot Err*, because it gives the the best *security* to whatsoever *other Errors* their Church can *own*; and under which, as an *Asylum*, the grossest Follies they can get by do live in *safety*; so by consequence 'tis as happily resolv'd by us, (upon so good an occasion given) to shew the *Feebleness*, and *Defects*, even of That which does *hold up* the *Papal Grandeur*; and cannot choose but be acknowledg'd even by men of both sides, to be their *first* (or their *second*) most *Helpfull Engine*.

§. 7. This does bring into my mind, what I was told many Years since by an honourable Friend, \* (then when newly come out of *Italy*, wherein from his childhood he had been bred,) That having first been *convinc'd* by the little *Treatise*, which had been penn'd on that point by his Brother *Falkland*, That his beloved *Roman Church* was *not-unerrable*; He could not hinder his own *Discovery*, how very grievously she had *Err'd*. Nor by consequence could he hinder his own *Conversion* from a Church, still pretending to a *privilege* of not being able to be *deceiv'd*, as soon as he found 'twas even *That*, which had most *deceiv'd* him. And truly had I been tempted but with a little of that *leisure* I once enjoyed

\* Mr. Patrick Carew.



joy'd, whereby to have written more at large to *Serenus Cressy*, (who pretending to *Confute*, has *Escap'd* my Sermon, and only fought like a *Parthian*, by certain dexterous *Tergiversations*, though unlike a *Parthian* in point of mischief; neither denying, nor disproving, but still evading my Citations, and taking very great care to obscure his own; as well by making both the *Greek* and the *Latin* Fathers to hold their peace in *Greek* and *Latin*, and only speak in that *English* which He affords them, as by concealing both the *Pages* and the *Editions* of his Authors, for fear a *Protestant* should have leisure and patience too, whereby to bring them to a strict and a speedy Trial :) I say, had I the leisure, and could think it worth while to employ that leisure, in examining all his Book, as some have thought fit to do, I should not inlarge on any point with greater contentment to my Self, or greater hope of convincing both Him, and His, than that on which he hopes most to guard his obstinacy by.

§. 8. For when the *Romanists* contend for the Church of *Rome's* being *Infallible*, they mean by the *Roman*, the whole Church *Catholick*; and by the whole Church *Catholick*, they \* mean as many as own the *Pope* for their *Sovereign Pastor*. This

\* Father  
Johnson,  
pag. 350.

\* Father  
Cressy, p. 25.

\* Ibid.

is call'd (by a plainer phrase,) \* *The present Visible Church*, to which (for all the *General Councils*,) the last Recourse is to be had. But why rather to the *Present*, than to the *Primitive Church*? or why to the *present Church Visible*, rather than to the *first General Councils*? Even because (saith \* Mr. Cressy) *Universal Experience* doth demonstrate it impossible, that any *Writing* can end a *Debate* between multitudes of persons interested, and therefore not impartial, or indifferent. Thus still there is something, not only fallible, but false, whereby a *Romanist* is to judge where to find *Infallibility*; (for wheresoever *That* is, the last Recourse is to be made;) Because an *Experience* as *Universal*, as that whereof Mr. Cressy speaks, doth also demonstrate it as impossible, That Any *present Church Visible* (much less that *His*) should put an end to a *Debate* between multitudes of persons, whose *Interest* and *Byass* is multifariously divided, as well as *They*. Men must equally agree (which they never will) first what is to be meant by the *present Visible Church*; and after *That*, that she is *Infallible*; before she can possibly put an end to all their *Dissensions* in their *Debates*.

§. 9. But what does he mean by the *present Church*



*Church Visible?* Does he mean *all the Churches* that do submit unto the Pope as their Sovereign Pastor, either *IN*, or *OUT* of a General Council? If the first; he must mean either a *written*, or *speaking* Council. If the former, Then he should not have *distinguish'd* it from the *present Church Visible*, as here he does. Then there needed no more than *One*, but *That* (by all means) must be a *standing General Council*, from the *beginning* of the Church till the *Day of Judgment*. And then the Church was never able to make her Members a jot the *better* for her *Infallibility*, or to prove *she* had such a *priviledge*, by being able to put an *End* to a *Debate between Multitudes* of different Interest and Judgment in several Nations, either *before* the *Nicene Council*, which was the *first* that was *General*, or *since* the Council held at *Trent*, which they avow to be the *last*. But if he mean's only a *speaking Council*, then he confesses that *at present* there is *no such present Visible Church*, as can *Infallibly* put an *end* to the *Debate* above mention'd; even because there is *no such General Council*. Which things being so; where is the boasted *Infallibility*? How shall we *find*, or *comprehend* it? or how is any Creature the *wiser* for it? And if  
he

he means (what was said in the *second Branch* of my first Dilemma,) *All the Churches which own the Pope as their Sovereign Pastor*, not *I N*, but *O U T* of a General Council ; Then the *Pope* in his *Conclave*, or *College of Cardinals*, (which, by the way, is a *Conventicle*, though not a *Council*, not *Concilium*, but *Conciliabulum*,) must be the *sole and proper speaking Judge*, who can end such a *Debate* as before we spake of ; so that in *Him*, as in her *Head*, the *present Visible Church* does entirely lodge ; at least in respect of her *Infallible Judgment* ; which none but the *Pope* (out of a Council) can have, or utter. But thus the *Romanists Absurdities* will be more notable than before. For the *Pope* may be an *Heretic*, if not an *Heathen*. *Pope Marcellinus* was the first, and *Pope Liberius* the second. And there is no better arguing, than to the *Aptitude* from the *Act*. Nay, in some of the 30 *Schisms* which <sup>a</sup> *Onuphrius* reckons up in the *Church of Rome*, (before the word *Protestant* was ever heard of,) when two or three *Popes* did sit at once, 'twas even impossible to determine, which *Pope* was the *true*, and which the *false*. The *Councils* of <sup>b</sup> *Constance* and <sup>c</sup> *Pisa* (whereof the former, by the way, was a *General Council*, in the *Catalogue*

a Onuph. in Chron. p. 50.  
 b Concil. Constantiense præcipue congregatum extinguendi schismatis Causa, quis esset verus Pontifex, vix agnoscebat. V. Hist. Concil. à Paulo V. Edit. Tom. 4. p. 127.  
 c Statim illud in Controversiam venit, Nam Synodus Pisana in Illos potuerit animadvertere, cum eorum alteruter verus esset Pontifex, sed uter ut esset non constaret. ib. p. seqq.



gue set forth by Pope *Paulus Quintus*,) were utterly at a Loss in their Debates of this matter. From whence it follows unavoidably, that Mr. *Cressy* must not dare to avow this last notion of *The present Visible Church*; as well because it is not *That*, to which he dares say the last Recourse is to be had, as because she can too easily declare her sense in another way, than as she was ever represented by her Pastors out of all Nations, that is to say, by a General Council, which yet the present visible Church can never do, saith Mr. *Cressy*, chap. 9. p. 95. But when I say, he must not dare to avow this last notion of the present visible Church, to which he gives the last Recourse, and to which he ascribes Infallibility: I mean, he must not for the future, not but that for the present he dares to do it; Because he tells us expressly, p. 97. (& as dogmatically too, as without all proof,) That the present Superiours living and speaking must conclude all controversies, their Interpretation of Scripture and Fathers, their Testimony of Tradition, must more than put to silence all contradiction of particular persons, or Churches; it must also subdue their minds to an Assent, and this under the penalty of an Anathema, or cutting off from the body of Christ.

§. 10. This

§. 10. This is said by M. Cressy concerning the *living and speaking Judges of his Church*, Judges for the time being in every Age. Quite forgetting what he had said not long before, p. 95. That Reason, Inspiration, and Examples of Primitive Fathers, must jointly make up the only Guide, which He affirms to be *Infallible*. For, unless they all concur, (as he had said before that, p. 93,) together with the present visible Governours, (to whom he there gives a judging determining power,) That which we take to be Reason, and Inspiration, and the sense of the Primitive Church, may deceive and misguide us. Now besides that This saying destroys the former, where no less was ascrib'd to the present visible Superiours living and speaking, than here is attributed to All four Requisites in conjunction; we know that Reason may be deceiv'd, Inspiration be counterfeited by some unclean spirit, (which fallible Reason must be the Judge of,) primitive Fathers subject to Error, and present Superiours much more than Primitive: And, many fallible Guides can never make up one Infallible, any more than many Planets can make one Sun, or many Acts of finite knowledge one true omniscience. For as Mr. Cressy does confess, that Infallibility and

Omni-



*Omniscience, are incommunicable Attributes of God Himself, (p. 98.)* so he imply's a contradiction, when he saith they are *communicable* to any creature, such as is his *present visible Church*. And another contradiction as bad, or worse, when he saith that a man, *although of much Ignorance, may in a sort be Omniscient within his sphere, (p. 99.)* which is as if he should have said, That a man may be able to have a knowledge of *All things*, because he may *so know them All*, as to be *Ignorant of Some*. But then, with the help of that συνεχὴς παραμύθησις, the meanest man is as omniscient, as is his *Roman Catholick Church*; because (within his determinate sphere) he must needs have a knowledge of *All he know's*; and of more than she know's the *Roman Church hath no knowledge*. So again when he would shew how a creature may be *Infallible*, though he had said that God Himself is *incommunicably such, (p. 98.)* he has no better a ὑποκείμενον than an implicit explication of an Affirmative by a Negative. The immutable God can preserve mutable creatures from actual mutation; [ibid.] thereby implying, that the Im- mutable cannot communicate his incommunicable Attribute of Immutability to any creature, even because he cannot possibly perfect a creature into

Himself. But from *actual* mutation he can preserve any Creature, as well an Ignorant single man, as a whole Church Catholick. Thus by endeavouring to uphold, Mr. Cressy does thoroughly Destroy his Doctrine: All he saith coming to this, That however God only is Undeceivable, yet he is able to preserve his *deceivable* creatures from being *actually* deceiv'd. *Sed quid hoc ad Iphicli Boves?* The Question is not, Whether God can preserve a Church from being *actually* in error, (for so he can, and often does, particular Members of his Church,) But whether *de facto* he hath granted an Inerrability, or an Impossibility of erring, unto that which they call the Roman Catholick Church. Not whether the Church is *actually* false in her opinions, but whether or no she is Infallible, or exempted by God from the *passive* power of giving false Judgment in points of Faith. Will Mr. Cressy so confound an Adjective in *Billis*, with a Participle derived from the passive *preterperfect Tense*, as either to argue *à non actu ad non potentiam*, or else to pass over from the *one* unto the *other*? Will he argue that Adam before his fall was Impeccable, because he yet was preserved from *actual* sin? or, that the Church was Infallible in the Apostles



own *Times*, because she was not erroneous until she was? He cannot sure be so destitute either of *Logick* or *Grammer* skill. I think it rather his skill to *dissemble* both; as finding no other way to dispute a whole Chapter for such a Doctrin, unless he either *beg's*, or *forsakes* the Question.

§. 11. But now to give him more Advantage than he is mindful to give himself, when he allows so great a privilege to the present *Governours of the Church* in every Age, whom he will have to be the *living and speaking Judges*, to whom (*without contradiction*) all particular Churches as well as persons, must meekly yield up their Assent; Let us allow it to be his meaning, not that These are *undeceivable*, but that God doth still preserve them from being *actually deceiv'd*. Was not Pope Hildebrand himself the *supream speaking Judge*, when yet the \* *Council at Wormes* did set him out as a *Brand of Hell*? Was not John the 23. the *supream speaking Judge* of Mr. *Cressy's* then present visible Church, when yet he openly deny'd the *Immortality of the soul*, and for That (*with other crimes*) was condemn'd by the *Council* then held at *Constance*? Were not John the 22. and *Anastafius* the 2. the *supream speaking Judges* in their several Times, who yet were

G g g 2

both

Ubi supra.  
p. 97.

\* Imperial.  
Statut. apud  
Goldast.  
Tom. I. p. 74.  
Conc. Con-  
stantien.  
A. D. 1414.  
Sess. 11. Edit.  
Bin. To. 7. p.  
1036.  
Notoriè cri-  
minosus de  
homicidio,  
veneficio,  
pertinax  
Hæreticus,  
Simoniacus,  
contra antich-  
rum de Resur-  
rectione mor-  
tuum dog-  
matizavit.  
Et paulò su-  
perius, — cum  
Uxore fratris  
sui & cum  
sanctis moni-  
alibus Incestu  
commisit, pag.  
1035.

both stigmatiz'd for the Crime of *Heresie*? Let Mr. *Cressy* now speak like an honest man; Were such *superiours* as these, then *living and speaking*, to conclude all controversies? to Interpret Scripture and the Fathers? to put to silence all particular Churches? to subdue mens minds to an Assent? and this under the penalty of their being cut off from the body of Christ? (Let him read his own dictates, p. 97.) It will but little mend the matter, to say the Pope is but One, and that He spake of *All* Superiours: Because, besides that they may *All* have their *Byasses* and *Errors*, as well as He, in case they are *All* consulted with, (as they never are,) 'Tis very evident that the Pope (like the *Sun* among the *Stars*) is *more* than *All*, in all Cases. The greatest part of those *Councils* which they are pleas'd to call *General*, have been indeed little better than the meer *Properties* of their *Popes*: which that I may not seem to say, as one that *loves* to speak sharply, but rather as *compell'd* by their own *Accompts* of them, I shall here give an Instance in *One*, or *Two*.

§. 12. In the last *Lateran Council* under *Julius* the 2. and *Leo* the 10. The *Holy Scriptures* (at the first Session) are humbly laid down at his  
Holiness

— In quantum est Caput Ecclesia errare non potest. Et tunc est caput Ecclesie cum facit quod in se est; nempe cum Consilio Cardinalium & doctissimorum Virorum definiendo, ubi errare non potest. Stella in Luc. 22. 31. pag. 280.

A brief Account of the last Lateran Council.



Holinesse's feet; And, an Oath being administred, are formally toucht by the Officials. The Pope (in that Session) is call'd *The Prince of all the world*; and (in the next) *The Priest and the King to be adored by all the People*, as being most like to God Himself. Accordingly (in the 3<sup>a</sup>) The Kingdom of France by Pope Julius is subjected to an Interdict, and the Mart held at Lyons transferr'd to Geneva. The Pragmatick Sanction is rescinded in the fourth, for the improving of the Trade of Ecclesiastical Hucksters, the buying and selling of Church-Preferments. The Pope is asserted as God's Lieutenant upon Earth, though not of equal merits. (A very signal Condescension! and to be kept in everlasting Remembrance! God is meekly acknowledg'd to be superiour to the Pope.) In the fifth Session, Julius die's, (another great Condescension!) And Leo his Successor is saluted, as no less than the *Lion of the Tribe of Judah, the Root of David, the Saviour and Deliverer* that was to come. (A pretty clintch, but a blasphemous complement, and unworthy a Bishop's mouth.) In the eighth and ninth Sessions, This *Lion Roar's*; first against them that shall violate his Decrees in the present Council, to whom he threatens such a Sentence of Excommunication,

*Ne flevitis  
Filia Sion (ut  
Episcopus Mo-  
druseris af-  
fatur Papam)  
quia Ecce ve-  
nit Leo de  
Tribu Juda,  
Radix David.  
Ecce Tibi su-  
scitavit Deus  
Salvatorem,  
Ecce Te, Leo  
Beatissime,  
Salvatorem,  
expeſtamus,  
Te Libera-  
to-rem ventu-  
rum speravimus.  
Concil. Lare-  
ran. ult. Sess.  
6. Bin. To. 9.  
pag. 74.*

Divinae Ma-  
jestatis tuæ  
conspectus, ru-  
tilanti ejus  
fulgore imbe-  
cilles oculi  
mei caligant  
&c. Et paulo  
post, In te uno  
legitimo  
Christi & Dei  
Vicario, pro-  
pheticum illud  
debuerit rur-  
sus impleri,  
Adorabunt  
eum omnes  
Reges Terræ,  
omnes Gentes  
servient ei.  
Ibid. Sess. 9.  
p. 114, 116.

Of the coun-  
cil at Trenr.

munication, as none but Himself could absolve them from. Next against the Emperour, Kings, and Princes, whom he chargeth not to hinder such as were coming to the Council, under the penalty of incurring God's Displeasure and his own. In the last of those two Sessions, *Antonius Puccius* tells *Leo*, how his Eyes are darkned by the rutilant Brightness of his Divine Majesty. — in him alone as the Vicar of God and of Christ, That saying of the Prophet ought again to have its completion, *All the Kings of the Earth shall come and Worship, All the Nations under Heaven shall do him Service.* In a word, throughout the whole Council, nothing is carried by the counsel, or consultation of Assessors, (for Assistants I cannot call them,) nothing by suffrages, or votes, from them that make it wear the name of a General Council; But, the supreme present Judge (to use the phrase of Mr. Cressy) as an Infallible Dictator, ordained *All*. This is constantly the Preface to each Decree in That Council, *Leo Episcopus, servus servorum Dei, ad perpetuam rei memoriam, approbante Concilio, &c.*

§. 13. So again in their last and best beloved General Council, *All the Fathers* do but prepare convenient matter for Decrees, whereunto the



the *Popes Fiat* does give the *life*. Their two and twenty years contrivances do end at last in a \* meek *Petition*, That his Holiness will vouchsafe to confirm what they had done; (that is,) to inform the lifeless matters they had prepared; which could not have the nature and force of *Articles*, or *Decrees*, until the Pope had breathed on them the '*Breath of Life*. So a little before That, \* The *General Council* does humbly hope, That if any *Difficulty* arise in the receiving of the *Canons*, or if any things *Doubtful* shall require a *Definition*, or *Declaration*, His Holiness will provide for the *Necessities* of the *Provinces*, for the *Glory* of *God*, and the *Tranquillity* of the *Church*, either by calling a *General Council*, if He shall judge it to be needful, or by committing all the *Business* to such as He shall think fit, or by what way soever He shall judge more *convenient*. All, upon the matter, both is, and must be, as He pleaseth; and when the *Council* is dissolv'd, He is himself *Tantamount* to a *General Council*. Indeed much more. For the *Council* did but propose, But He<sup>a</sup> declares, and defines, by *Apostolical Authority*. He<sup>b</sup> command's, and decree's, by somewhat more than *Apostolical*, That Faith without the least *Doubting*, be had by all to his Creed;

\* Humiliter petimus nomine dñi Concilii Oecumenici Nidentini, et Sanctitatis vestrae dignetur confirmare omnia & singula, &c. Edit. Bin. Tom. 9. pag. 442.

\* Si in his recipiendis aliqua Difficultas oriatur, aut aliqua incidant quae Declarationem aut Finitio- nem postulent, —confidit sancta Synodus Pontificem curaturum. — &c. viderit expedire. — &c. Si necessarium judicaverit, &c. Si ei visum fuerit, &c. Ibid. p. 434. a Apostolicam Auctoritatem declaramus & definimus p. 444. b Eisdem sine ulla dubitatione haberi mandamus atque decernimus, p. 443.

\* Vide Con-  
cil Trident.  
Edit. Bin.  
excus. Ge-  
nev. A. D.  
1612. Tom. 9  
Sess. 4. p. 354.

Creed ; and all under the penalty of being cut off from the Body of Christ ; notwithstanding some part of his Creed is \* *This, That Apocryphal writings, and meer Traditions, concerning Faith, as well as Manners, are by all to be receiv'd with as much Reverence and Affection, as things proceeding from God the Holy Ghost, or from the mouth of our Lord Jesus Christ.*

Now if a Council (as the Lateran) does only Read a Decree in Fieri, And a Pope (as the Tenth Leo) by saying *Placet*, does make it one in *Faëto esse* ; If a Council cannot be currant, unless it be called by the Pope, and by the Pope *prasided* in ; yea if nothing don in it can pass for currant, until the Pope hath approved of it, or until he hath made it become *Authentick* by an *Aët* of his Will, or by a word of his Mouth ; Mr. Cressy, and Father Johnson, who do so earnestly contend for a *subcælestial* Infallability, cannot chuse but believe, (if at all they believe, as well as plead it,) That its real Inherence is in the Pope, and only said to be in the Church, because it does more become the Error, and set it off to the People with better Grace. The Reason of what I say is very cogent in it self ; and that it may be so to others, I thus endeavour to make it plain. They say  
that



that *Councils* are not *currant*, unless *approved* of by the *Pope*. Nor does he give his *Approbation*, until the *Council* is at an *end*. His *Approbation* is *after*; and not *before* it. From whence 'tis natural to *Infer*, That he *approve's* not of the *Council*, because *Infallibly* good and therefore *currant*; (it would not then *need* his *Approbation*;) But the *Council* is good and *currant*, because He *approve's* it. And why should *That* be said, unless because He is *Infallible* with *Them* that *say* it? Thus (I say) it is to *Them*, not *Thus* in *It selfe*. For then there would follow this other *Absurdity*, That if *The Council* hath *err'd*, it is because the *Pope* hath *not*  *approv'd* it. For let him but *approve*, and It hath *not* *err'd*, because it hath every thing required to its *Infallibility*. If not, let them *speak*; for I argue only *ad homines*, and (out of very great charity) try to make them *asham'd* with their own *De-vices*.

§. 14. Now (to speak a gross Truth,) The *Approbation* of a *Pope*, when a *Council* hath *don* with its *Consultations*, cannot possibly have the virtue to effect that *such a Council* shall *not* *have* *err'd*. For if it hath *erred* it is *erroneous*, though He *approve's* it. If not, it is *orthodox*, though

H h h

He

He rejects it. The Emperours who call'd the first and trueſt General Councils, did either not care for, or not expect his Approbation. Yet Thoſe were the Councils, either not erring at all, or at leaſt the leaſt erring of any other.

§. 15. But let us yield Mr. Creſſy yet more Advantage, and ſuppoſe him only to mean what once he ſaith, (for he ſaith ſo many things, that he ſeem's to have many, and even contradictory meanings,) \* A Church represented by her Paſtors out of All Nations, which Paſtors out of All Nations make a \* General Council; And that This only is the Church, to which he aſcribes Infallibility. To which I answer, by two Degrees. Firſt by obſerving, that he takes for granted what is falſe. For there was never ſuch a Council, as to which All Nations did ſend their Paſtors, and by conſequence The Church was never ſo Represented; and by conſequence never Infallible, if She can only be Infallible when ſo Represented, to wit, by the Paſtors of All Nations which have Chriſtian Churches in them. For, the firſt four General Councils were not ſuch in That ſenſe; And only were called Oecumenical, not for Bellarmine's Reason, but becauſe they conſiſted of all the Paſtors who were ſent

\* Ch. 9. p. 95.  
ſect. 7.

\* Concilia Generalia dicuntur ea, quibus intereſſe poſſunt & debent Episcopi totius Orbis, (niſi legitime impediantur) & quibus nemo rectè præſidet niſi Summus Pontifex, aut alius ejus nomine. Inde n. dicuntur Oecumenica, i. e. Orbis Totius Terræ Concilia. Bellarm. Controv. To. 1. l. 1. de Concil. c. 4. p. 1096.



sent from *Those Nations* which made up *all the Roman Empire*, whose *Emperours* (by a figure) were call'd the *Masters of the world*. Beyond the limits of the *Empire*, *None* of those, or after-*Councils*, did ever reach. *None* went thither out of *Persia*, *India*, the *Inmost Arabia*, and *Æthiopia*, wherein the *Churches* were never under the *Roman Empire*; Nor yet out of *Britain*, *France*, and *Spain*, when, being parted from the *Empire*, They became the *Peculiar* of other *Princes*. And as the *Empire* grew scanty, so the *Councils* in proportion did grow less *General*. Whose *Greatness* is to be measur'd, not by the number of the *Bishops*, but by the multitude of the *Churches*, and by the *Greatness* of the *Regions* from which they come. But since the *Bishops of Rome*, with other *Rights* of the *Roman Empire*, have invaded *This* also, of calling and *presiding* in *General Councils*, they have been only call'd *General*, for being a *Confluence* of *Pastors* out of *all the Papal Empire*. And therefore, according to *Mr. Cressy*, They could not possibly be *Infallible*, because not *such*, as to which *All Nations* did send their *Pastors*.

§. 16. Next I answer by observing that the learnedst *Romanists* cannot agree, about the

ΟΙ ΔΙΔΟΤΕΣ  
ΤΗΣ ΕΚΚΛΗΣΙΑΣ.  
Concil. Chal.  
A&I. Bin.  
To. 3. p. 50.

\* *Quadam sunt ab Apostolica sede approbata, atque ab Ecclesiâ universâ recepta; quædam omnino reprobata; quædam partim reprobata, partim approbata; quædam nec approbata, nec reprobata; Bellarm. ubi sup. p. 1097.*

a pag. 1105, 1107, 1109. Et inde constat, locum esse Bellarminum ex sententia suâ, quia sic claudit Partitionem, Quod membrum postremum in Confiliis particularibus potissimum locum habet. p. 1097. Ergo membra priora in Generalibus, ut & postremum aliquatenus, etiam si non potissimum.

Nature, or Number, of General Councils. For, first as to the Nature, The General Councils of the Romanists are \* thus divided by themselves; Some (say they) are approved by the *Sea Apostolical*, and received by the *Catholick Church*. <sup>2</sup> Some are *absolutely reprobated*. <sup>3</sup> Some are *reprobated in part*, and in part approved. <sup>4</sup> Some are *neither reprobated, nor approved*. Now since each of these sorts is said by Romanists to be *General*, and *General Councils* in the *general* are also said by the same to be *Infallible*; What else do they say, in effect & substance, but that the Church represented in General Councils is either *absolutely Infallible*, (as in the first species of General Councils,) or *altogether fallible*, (as in the second;) or *partly Infallible*, and *partly fallible*, (as in the third;) or *neither fallible, nor infallible*, (as in the fourth.) If General Councils cannot err, Why then do they *reprobate*, or *doubt* any of them? If they have sufficient reason both to *reprobate* some, and to *doubt* of others, Why do they call <sup>a</sup> Them General Councils? or, if General Councils can be doubted of at all, and that by Them too; By what *Infallible Token* shall they know, either that the Councils are truly *General*, and *Genuine*; or at least, that being such, they are *Infallible*? Of Bellarmine's 18 General Coun-



cils, which are his *first* and *best* species, he proves the *Approvedness* and *validity* by the Pope's *presiding* in, or *approving* of them. His *General proof* is but this, [They are approved of by the *Pope*, and *receiv'd* by *Papists*.] And what is this but to *beg the Question*? The *first 8 Councils* he proves to be such, by the <sup>b</sup> *Decree of the Pope*. The *Nine* that follow he proves to be *approved*, *Because the Pope presided in them*. And the *last* was *confirm'd* by *Pius Quartus*. So that a Council's *authority* is derived from the *Pope*, and depend's upon his *Pleasure*. But now of those 18. there is a very great difference. For the *first four only* were *received* and *rever'd* by *Gregory the Great*, as were the *four* <sup>c</sup> *Gospels of Jesus Christ*. Which *Reverence* would have been due to the other *fourteen*, had they been of as great *Authority*; as they needs must have been, had all been *æqually Infallible*, in their opinion who *own* them *All*. And yet the *later Councils* had been *more valid* than the *former*, if 'tis not <sup>d</sup> *lawful* to call a Council, *without the Authority of the Pope*, as *Marcellus* his *Decretal* affirm's it is *not*. Secondly for the *Number* of their *approved General Councils*, I see not how it can be agreed. For besides that the <sup>e</sup> *Greeks* receive

b. Dist. 16.  
Can. sancta  
octo. apud  
Gratian.  
p. 60, 61.

c Gratian.  
Decret. par.  
1. Dist. 5.  
Huc spectat E-  
pist. Vigili  
Papæ ad Eu-  
tychium, a-  
pud Concil.  
Edit. Bin.  
To. 8. p. 593.

d Alique Ro-  
mani Pontifi-  
cis auctoritate  
Synodum ali-  
quibus congre-  
gare non licet.  
Ibid. Dist. 17.

e Concil.  
Florent.  
Sess. 5, & 6.

f Magdeburg.  
Cent. 8. c. 9.  
& Cent. 9. c. 9.

g V. Concil.  
Gen. à Paulo  
V. Edit.  
Tom. 4.

receive no more than the first seven, The<sup>r</sup> Lutherans but six, The Eutychians in Africa no more than three, The Nestorians in the East no more than two, and the Polonian Trinitarians no more than one, (which Difference is acknowledged by Bellarmine Himself,) : I say, besides This, I wonder when Bellarmine will be ever agreed with Pope Paul the fifth ; The former rejecting the Council at Constance from the number of the Approved, which yet the<sup>r</sup> Later does admit of with equal Reverence. It was reprobated indeed by a worse than it self, to wit the Council at Florence next following after ; but 'twas only for decreeing, that a Council was above the Pope, for which it ought to have been approv'd. And abating those things which consist not with the Haughtiness (but the just Dignity) of the Popes, It is as generally received as any other. Yet we need no better Argument to prove such a Council above a Pope, and the gross fallibility of both together, than an Historical Accompt of That one Council, as we find it set down by Pope Paul the fifth. The Third at Constantinople, which is commonly reckoned the sixth General Council, was by the 14<sup>th</sup> at Toledo (Can. 7.) esteem'd the Fifth. Implying the former under Vigilius, not to have



have been one of the *General Councils*, which yet with *other Councils* does pass for such without Question. And so much for the *Number* of general Councils, as well as for the *Nature* of them.

§. 17. Last of all let Mr. Cressy be allow'd to mean at the most Advantage, That his *General Councils* are said to be *Infallible*, not because they *cannot*, but *do not err*; for so he most *improperly*, but yet most *kindly* helps out himself, chap. 9. pag. 98. But does he not think it was an *Error* in the *first Council* of *Nice*, (as in the third of *Constantinople*) to assent to *Paphnutius* his *εὐσεβισμὸν ἢ τοῦς τὰς ἰδίας ψυχὰς αὐτοῦς*, and *patronizing* the *Marriage* of *Priests*, as both *Socrates*, and *Sozomen*, and the *Roman* \* *Decree* do alike affirm? At least the *Council* of *Eliberis* (which was *contemporary* with That) Mr. Cressy will say was in an *Error*, for declaring it unlawful, to *paint* in the windows or walls of *Churches*, what is the *object* of *Adoration*. And so much the rather will he believe it to be an *Error*, because the *second Nicene General Council* decreed that *Images* are to be *worship'd*, and denourced an *Anathema* to all that *doubt* the *Truth* of it. Does he not think it was an *Error* in the *Council* of

Socrat. Hist.  
Ecc. l. i. c. 8.  
Sozomen.  
l. i. c. 23.  
Niceph. l. 8.  
c. 19.

\* Dist. 37.  
Can. Nicen.  
V. Council.  
Constantin.  
III. Can. 13.  
To. 5. p. 326.  
Concil. Elib.  
Can. 36.

Concil. Nic.  
2. Act. 4.  
Concil. Con-  
stant. quartā  
decrevit eun-  
dem Imaginū  
cultum. Edit.  
Bin. Tom. 7.  
p. 1046.

of

Concil.  
 Chalced.  
 A8. 15. Can.  
 28. Qui Canon  
*genuinus est,  
 non obstat  
 Bini subre-  
 fugio pudendo.*  
 Tom. 3. pag.  
 446.  
 \* Concil.  
 Constanti-  
 nop. III. A8.  
 13. Tom. 5  
 lib. 211.  
 Vide Notas  
 in vitam  
 Honor. Edit.  
 Bin. Tom. 4.  
 pag. 572.  
 οὐρορφου — τ  
 ἀρχιερίᾳ Πά-  
 μων ἐν πᾶ-  
 σαν τῷ οὐκ  
 ῥίβλῳ τὸ προ-  
 τεῖον καὶ χειν,  
 — Διζδοχοι τῷ  
 τῷ Πέτρῳ, το-  
 ποτηριῶ τῷ  
 Χριστῷ, ἢ πᾶ-  
 σις ἐκκλησίας  
 καθολῶ, ἢ  
 πάντων Χριστι-  
 ἀνῶν πατρίων  
 ἢ διδασκαλῶν  
 ὑπαρχειν, ἢ τῷ  
 διουθενεῖν ἢ  
 κυβερνᾶν τῷ  
 καθολικῶ ἐκ-  
 κλησίᾳ, αὐτῶ  
 ὑπὸ τῷ Χριστῷ  
 πληρὸν ἐξουσίαν  
 παραδεδωκῆς,  
 &c. Concil.  
 Flor. definit.  
 Edit. Bin.  
 To. 8. p. 854.  
 \* Ibid. Self.  
 5. p. 593.

of Chalcedon, to Decree unto the Bishop of Con-  
 stantinople, even in causes Ecclesiastical, an equality  
 of privileges with the Bishop of Rome? Or does  
 he not think it was an Error in the \* sixth General  
 Council, to condemn Pope Honorius as a Monothe-  
 lite, and to decree that his Name should be razed  
 out of the Churches Diptychs; seeing another  
 General Council, since held at Florence, hath  
 defined the Pope to be the High-Priest over all the  
 world, the Successor of St. Peter, Christ's Lieute-  
 nant, The Head of the Church, The Father and  
 Teacher of all Christians, and one to whom in St.  
 Peter our Lord Jesus Christ did deliver a full  
 Power, as well to GOVERN, as to feed the  
 Universal Church? And did accordingly exau-  
 ctorate the Council at Constance, for seating a  
 Council above a Pope? Or is it not thought by  
 Mr. Cressy, that This Florentine Council was in  
 an Error, in Granting the Roman Church a  
 Power of adding to the Creed, which the Gene-  
 ral Council of Chalcedon had forbidden to be don  
 under the Penalty of a Curse? as was \* obser-  
 ved and urg'd by Pope Vigilius Himself, to Eu-  
 tychius the Patriarch of Constantinople? Let Mr.  
 Cressy but compare the sixth General Council  
 (whose famous Canons were made in Trullo,)

with





*Image of Christ is to be worship't as the Gospel of God, That whosoever adore's it not, shall never see his Face at his second coming, (never at least by their good will,) That the Pictures of Angels and all the Saints are in like manner to be adored, And that all who think otherwise are to be Anathematiz'd; I hope Mr. Cressy and Father Johnson are not such Lovers of Idolatry and Contradiction, as not to know and to acknowledge the Fallibility of their Church in a general Council.*

§. 18. I have the rather made it my choise to use the *Canons and Decrees of Popes and Councils*, (especially of such as by the Romanists themselves are accompted *General*,) Because for want of a better Refuge, when they are press't with many things which cannot be *justified*, or *deny'd*, They have evermore recourse to This one Catholick evasion, That they are but the *sentiments of private Doctors*, whose ill opinions or mistakes are not chargable on the Church. Now though we cannot but beleive their *Private*\* *Doctors* (as they call them) when they are men of great *Learning*, and greater *Zeal* to That Cause, and only speak as *Narrators* touching matters of *Fact*, and such as of which they might be silent with more advantage unto themselves;

Yet

\* Such as Bellarmin, Baronius, Onuphrius, Vasques, Maldonat, Stella, Lyra, Stapleton, Pamelius, Petavius, Vives, Rabanus Maurus, and others. Yea Scotus, Aquinas, Pope Gregory the Great. The Bishops of Germany in the Council at Wormes, &c.



Yet I hope 'twill not be said, That the *present Superiours living and speaking*, to whom \* Mr. Cressy ascribes the power of *Concluding all Controversies*, are no better than *private Doctors*; much lesse will they say it of their *General Councils* unto which they do \* acknowledge the *last recourse is to be had*. And here if any man shall ask what may be probably the Reason, why when the Tenet of *Infallibility* is so far a *Doctrine* of their Church, as it is taught and maintain'd by their \* *Present visible Governours* or their *present Superiours living and speaking*, (unto whom is ascribed the power aforesaid,) It hath not yet been thought fitt to be credited by the *Decree* of a *General Council*, (nor indeed of any Council that I am able to alledge;) I know not what Reason to render of it, unlesse I may say that they distinguish between their *Doctrines*, and their *Opinions*; or between *Things Pretended*, and *Things Believed* by their Superiours; As if the *Governours* *Them selves* (whom \* they make *Tantamount* to a *General Council*) were not able to *believe* the *Infallibility* they pretend to, But only thought fitt that *The People* should. If any other man Can give any *better* reason, I do earnestly desire that what I have given may go for *None*.

\* Ch. 9. 97.

\* Ib. p. 95.

\* Ib. p. 93.

\* Ib. p. 97.

\* Ubi supra.  
præsertim  
pag. 97.

§. 19. And as, on the *one* side, Their stedfast Belief That Shee *cannot err*, is enough to *confirm* them in all their *Errors*; So, to *convince* them on the *other* side of *that one Error*, will make them ready both to *see*, and *renounce* the *Rest*. That it may seem to be a *vain*, or a *needless* Thing, for any man to be lavish of *Time*, or *Labour*, in a particular *Ventilation* of *other* controverted Points, whilst This of *Infallibility* remain's *untouch't*, or *undecided*. For if we shew them the *Absurdities* of *Bread* and *Wine* being *transmuted* into the *Body* and *Blood* of *Christ*; or of being *so* transmuted into *Human Flesh* and *Blood*, as to retain both the *Colour*, *Touch*, and *Tast*, and all *other Adjuncts* of *Bread* and *Wine*; or of its *so* beginning now to be (in the *Act* of *Consecration*) the *numerical Body* of a *crucified Jesus*, as to have been the *very* same under *Pontius Pilate*, as well as in the *Virgins Womb*; or of its *beginning* to be as *often*, and of as many *several Ages*, as the *Priests* at their *Altars* shall please to *make* it; or of its being the *same Body*, whether eaten by a *Christian*, or by a *Dog*: They will defend themselves with This, That though 'tis *Absurd*, and *Impossible*, yet it is *necessarily True*, because 'tis



'tis taught by that Church which cannot *deceive*, or be *deceiv'd*. Whereas, if once we can convince them that she is *able* to be *deceiv'd*, who had taught them to believe she is *undeceivable*, (and that in matters of greatest moment,) They cannot chuse but *disapprove* and *forsake* her too, as the *greatest Deceiver* in all the world.

§. 20. That Shee is *Able* to be *deceiv'd*, cannot better be evinced than by the Evidence that Shee *Is*. And tis evident that Shee *Is*, by her own *Confession*. For shee is no where more seen than in her *General Councils*, whereof when any one does *condemn* what Shee asserts as no *Error*, or when one does *contradict* and *accuse* another, (of which I have given sufficient Instance,) she does confess her self *Fallible*, by so declaring She has been *False*. And accordingly Mr. Cressy could not righteously be blam'd by the Roman Partizans, for having *confessed* (as he did) in his *Exhomologesis*, \* *That this Infallibility is an unfortunate word; That he could wish it were forgotten, or at least laid aside; That Mr. Chillingworth fought against it with too great succeſſe; That it is not to be met with in any Council; And That*

\* See the use which is made by Dr. Pearson in his Preface to the Reply of the Lord Viscount Faulkland.

*That the Authority of the Church (meaning the Church undepraved) was never enlarged by Her-self to so great a wideness. And as They cannot blame him, much less can I, for confessing a Disadvantage he could not conveniently deny. That which I blame him for is This, (and for This he can never be blam'd enough,) That having \* confessed Infallibility to be one of God's peculiar \* Incommunicable Attributes, and by consequence that the Church which he calls the Roman Catholick, can no more be Infallible, than Omniscient, He has yet been so transported with Partiality to a Church he has resolved to assert, (whether right, or wrong,) as to \* communicate That to Her, which he confesseth \* Incommunicable; and to affirm that That is Necessary, which he confesseth to be Impossible; and so to espouse in a Fit of Kindness, what in a Fit of Discretion He cannot Own.*

§. 2. Having thus cloy'd my Reader with but a *Tast* of Mr. *Cressy*, I persevere in my purpose not to *spend* or *loose* time upon all the Rest; partly for the Reason already mention'd, because 'twould be as well a *thanklesse*, as *needlesse* office. Partly because tis undertaken (without my Care or procurement) by  
other

\* Rom. Cath.  
Doct. no Nov.  
\* Cap. 9. Sect.  
11. p. 98.

\* Ubi supra,  
pag. 89.

\* Pag. 98.



*other men.* Nor only *undertaken*, But elaborately *don* too; not only by Mr. *Whibby*, (and by Him very sufficiently,) But by a Person of greater Eminence; after whom to sett about it, would at least be *superfluous*, if not *Immodest*. Partly because I am still dissuaded both by the *Virulence* of mine *Enemies*, and by the *Kindnesse* of my *Friends*, as well as by *many* my more *peculiar* and *lessedispensable* *Employments*. Lastly because by a little *Pattern* of any strong or slight *Stuff*, 'Tis both the cheapest and easiest way whereby to Judge of the *whole Piece*:

Ἐκ τῆς Κεκολλημένης

Περὶ τῆς ὕψους.

---

F I N I S.

My dear Mr. [Name]  
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the [subject] and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
Yours, [Name]

Very respectfully,  
[Name]

21st Nov 1870



ΕΜΨΥΧΟΝ ΝΕΚΡΟΝ.

OR THE  
LIFELESNESS of LIFE

On the hether side of

IMMORTALITY.

With a Timely Caveat against

PROCRASTINATION.

Briefly expressed and applied in a

SERMON

Preached at the Funeral of

EDWARD PERRY

of Chesterton in Warwick-shire Esq;

---

ὁ πῦμα ἐγὼ  
Ζῆν τέτυν, ἀλλὰ ΕΜΨΥΧΟΝ ἡγῶμαι ΝΕΚΡΟΝ.  
*Sophocles ἐν Ἀντιγ.*  
Ο ΒΙΟΣ ἀληθὺς ὁ ΒΙΟΣ, ἀλλὰ Συμφορὰ.

THE

AMERICAN

REVIEW

OF

THE

ARTS

AND

SCIENCE

OF

THE

UNITED STATES

OF AMERICA

AND

THE

WEST INDIES

AND

THE





To my ever Honoured Friend

Mrs. Elizabeth Peyto  
of Chesterton.

MADAM,

**T**O speak my sense of your many Favours, with my reverent esteem of your Approbation, and how inclinable I have been to yield obedience to your Commands, the greatest expression that I can make, hath been hetherto the least that I think is due. And now I am sorry I can prove by no better Argument, (at the present,) how great a deference and submission I think is due to your Judgment, than by my having preferr'd it before mine own, in permitting that Sermon to lye in Common, which I had only intended for your Inclosure. For though the thing hath been desired by several persons of Quality, besides your self; yet the principal end of my Publication, is not to gratifie their desires, whom I could civilly deny, but to comply with your reasons, which I cannot

\* 1 Cor. 13. 7.

pardonably resist. The very piety of your Reasons having added to them so great a power, that what was skill in Aspendius, in me would certainly be guilt, should I (through Avarice or Envy) reserve any thing to my self, by which your charity doth \* believe I may profit others.

2 Cor. 5. 10.

Indeed considering we are fallen, I do not only say, into an iron age, but into an age whose very iron hath gather'd rust too, wherein the most do so live, as if they thought they should never dye, (at least had forgotten that they are dying, and being dead, must be accountable for what is don whilst they are living,) it may be labour well spent, to trig the wheels of their sensuality; and that by thrusting into their eyes such sad and seasonable objects, as may make them consider their latter end.

Deut. 32. 29.

It was a custome with some of old, whensoever they intended a sumptuous Feast, to put a deaths-head into a dish, and serve it up unto the Table: which being meant for a significant, though silent Orator, to plead for temperance, and sobriety, by minding the men of their mortality, and that the end of their eating should be to live, and that the end of their living should be to dye, and the end of their dying to live for ever, (for even the Heathens who denyed the resurrection of the body, did yet believe the



*the immortality of the Soul,) was look'd upon by all sober and considering guests, as the wholesomest part of their Entertainment. And since 'tis true, (what is said by Solomon) that sorrow is better than laughter, for by the sadness of the countenance the heart is made better; whereupon the Royal Preacher concludes it better of the two, for a man to go into the house of mourning; I cannot but reason within my self, that when \* the heart of fools is in the house of mirth, whose customary language is such as this, [\* Come on, let us enjoy the good things that are present, let us crown our selves with Rosebuds before they be wither'd, let none of us go without his part of voluptuousness, let us leave tokens of our joyfulness in every street, let us oppress the poor man that is righteous, and let our strength be the law of justice,] there can be nothing more friendly, or more agreeable to their wants, than to invite such men to the house of mourning, and there to treat them with the character of the most troublesome life of man, (which being impartially provided, will serve as well as a Deaths-head,) during the time of his floating in a valley of Tears.*

Ecclef. 7. 3.

Verse 2.

\* Verse 4.

\* Wisd. 2. 6.  
7, 8, 9, 10.

Joh. 14. 1.

Ecclef. 2. 12.

Isa. 51. 12.

Mat. 10. 28.

\* Mat. 25. 21.

Mat. 16. 25.

Mark. 8. 36.

\* Mat. 25. 16.

Luk. 19. 15.

Joh. 9. 4.

Phil. 4. 5.

\* Mat. 24. 42.

For this is usefull to teach us all, not to be amorous of a life, which is not only so short, as that it cannot be kept long, but withal so full of trouble, as that 'tis hardly worth keeping. Nor by consequence to doat on a flattering world, which is so little to be enjoy'd, and its Injoyments also so full of vexatious mixtures. Again 'tis useful to encourage us, not to be afraid of a man that must die, and whilst he lives can but kill the body. Nor to scruple at the paying that common debt, which we owe to Religion, as well as Nature; that God may give us an \* acquittance, as well as nature: we having received an ensurance from the infallible undertaker, that the way both to save, and prolong a life, is religiously to lose it, or lay it down. Again 'tis useful to admonish us, (after the measure that we are negligent,) to \* trade with the talent of our time, for the unspeakable advantages of life eternal; and to do all the work we can, because the night cometh, when we shall be able to work no more. Lastly it mindeth us, as to be doing, because our Lord cometh, and is at hand, so to be vigilant and watchful, because we know not \* what hour. In a word; the more transitory, and the more troublesome, the life of men shall appear to be, by so much the better will be the uses,



uses, which we are prompted to make of its imperfection.

*And here it comes into my mind, to give you my thanks by my observance of the seasonable counsel you lately gave me, not to lavish out my time in shaming the adversaries of truth, (by way of answer or reply to their meer impertinencies and slanders,) but rather to spend it in such practical and peaceable meditations, as are likelier to forward their Reformation. And though it was not your opinion that I could ~~use~~ use my time ill, in writing continuall vindications of the lately persecuted doctrines of Jesus Christ, but onely that you thought I might use it better; yet my opinion doth so fully concur with yours, that even as soon as my leasure serves me to pay my Readers what I have promis'd, (that men may learn to love God, by thinking him free from their Impieties, and may not reverence their Impieties, so far forth as they think them the works of God,) I shall direct my whole studies, as you have charitably advised. And indeed I am the fitter to take your Counsel, because I want a fit enemy with whom to combat; since three or four of the ablest have quit the field, and as it were bowed to the truth of the things in question. For though they have lately sent out a*  
*Teazer,*

Teazer, who (they hoped) might tempt me to loss of time, not by disputing in any measure against a line of what I have publish'd, but only by opening a noysome mouth, in a very wide manner against my person, and (which is infinitely sadder)

\* He saith expressly, 1. That whatever God foresees, and doth not prevent, (which is all the wickedness in the word) he may be justly said to Cause. (p. 9.) 2. That Gods absolute will is the prime cause, and necessarily productive of every action of the creature, p. 10. (and so no less of our worst, then of our best actions.) 3. That God cannot be freed from being the author of sin, by such as acknowledge his prescience, p. 9. (so that either he cannot believe Gods prescience, or cannot but believe him the Author of sin.) 4: That he cannot deny God to be the author of sin, or to will the event of sin, p. 2.

against my \* God too; yet this does signifie no more, than that they are stomackful in their afflictions, and like the mettlesom Cynegyrrus in no particular but this, that when his Hands were cut off, he pursued the enemy with his Teeth. A Printed Pamphlet comes to me, subscribed and sent by Edward Bagshaw, (with your pardon be it spoken, for 'tis not handsom in your presence,

to mention the name of so foul a thing,) which neither the gravity of my Calling, nor the price I put upon my time, nor the reverence I bear to your advice, will permit me to answer in more than two words. (and in these I shall imitate the most judicious Mr. Hooker.) For whereas it amounteth to these two things, to wit, his railing against God as the \* Author of sin, and his railing against me as a grievous sinner, (without the offer of any proof, for the one, or the other,) To the first I say,

No,

\* P. 2. l. 19, 20  
 & p. 9. l. 18.  
 to l. 22. p. 10.  
 l. 23, 25. 10 be  
 compared  
 with l. 32.



No, to the second, Nothing. *As for his blasphemies at large, his inconsistencies with himself, his frequent confessions that he is ignorant of what he presumeth to affirm, his impotent slanders, his most unsavoury scurrilities, his pique at my cassock and my cap, his evil eye upon my Rectory, and female Readers, (to the honour of your sex, and shame of ours,) last of all for his impenitency and resolutions to persevere in his crying sins,* **A**gainst That person of all the world, whom, next to God, and his Parents, he ought to have had in the greatest reverence,) I shall leave him to the mercy of one or other of my Disciples; who being as much his Juniors, as he is mine, may have youth enough to excuse, if not commend them, for cooling the courage of so prurient and bold a Writer. But for myself, I have determined, so to profit by what I Preach in the following Sermon, as not to leave it in the power of every petulant undertaker, to dispose of my hours in altercation. They that look to live long before they \* look upon the grave, may trifle out their time with better pretensions to an excuse; but I who have lost so much already, and have had (as I may say) so many Trials for my Life, (at that Bar of Mortality, the Bed of Sickness,)

\* Psal. 16. 10.

*which makes me consider it as a perishing, and dying life, cannot think it so much as lawful, to dispute it away with an itching adversary; who, however insufficient to hold up his quarrel, is yet too restless to lay it down.*

*But I proceed to that Subject (from which my thoughts have been kept by a long parenthesis) of which I love to be speaking on all occasions that can be offer'd, because I find so much in it, of which I cannot but speak well; and no less to the honour of his memory, than to the profit and pleasure of his survivors. He was certainly a person, who liv'd a great deal of life in a little time; especially dating it (as he did) from the memorable point of his renovation. When I consider him in his Childhood at the University of Oxford (I am sure some years before you knew him) exciting others by his Example, to mind the end of their being there; how strict and studious he appeared throughout his course; how much farther he went before, (in point of standing and proficiency,) then he came behind others, in point of years; how much applauded he was by all, for his publick Exercises in Lent, both as an Oratour at the Desk, and as a Philosopher in the Schools; how (like the brave Epaminondas) he added honour*



to his degree, which yet to us (of his form) was all we were able to attain; when I reflect upon his progress through much variety of Learning, through every part of the Mathematicks, especially through Algebra, the most untrodden part of them; and when I compare with all this, the great sobriety of his temper, his unaffected humility, and (after a publick aberration) his perfect return into the way, out of which (for some years) he had unhappily been seduced; last of all when I remember, how whilst nothing but prosperity made some in the world to hug their error, he hated his so much the more, the more he had prosper'd by its delusion, (which was an argument of the most generous and Christian temper,) I think I may fully affirm of him, what was said by Siracides concerning Enoch, that being made perfect in a short time, he fulfill'd a long time.

Wisd. 4. 13.

I do the rather think it a duty, to praise him after his decease, the less he was able to endure it, whilst yet alive. And I conceive myself the fitter, to speak a little in his absence of his perfections, because so long as he was present, I only told him of his faults. (Never leaving him as a Monitor, until I thought he left them.) For having found him my noble Friend, and (which in honour to

*his memory, I think it my duty to acknowledge) my very munificent Benefactor, I could not be so unkind a thing, as not to afford him my reprehensions, (yet still attended with respect,) in whatsoever regard I could think them useful. And 'twas the mark of an excellent judicious spirit, that he valued me most for my greatest freedom in that particular. Even then when our heads were most at enmity, (by the over great influence of his Father's persuasion upon his own) there still remained in both our hearts a most inviolable friendship. And yet the chiefest instance of mine, was only my often having been angry with what I conceived to be a sin; against which (by Gods goodness being sufficiently convinc'd) he grew at last to be as angry, as Friends or Enemies could have been. He had impartially consider'd that sacred Aphorism, that to refuse instruction, is to despise ones own soul. And he who could not be thankful for being chid, was judg'd by him to be unworthy of any honest mans anger. Nor can I imagine a solid reason, why he was careful in time of health, to bespeak my presence in time of Sicknes, (of which you are able to be his witness,) unless because he did esteem me the most affectionate person of his acquaintance, by his having still found me the most severe.*



severe. *To conceal his great failing, (which was so far scandalous, as it was publick, and apt to be hurtful by the reverence which many men had to his example,) and only to speak of the best things in him, were rather to flatter, then to commend him. But yet as the Scripture bath said of David, that he did what was right in the eyes of the Lord, save only in the matter of Uriah the Hittite, so I think I may say of your self-departed, that unless it were in that one unhappiness, of ingaging himself in an ugly Cause, (which yet he seriously repented, and so was fited for that early, but most exemplary death, which happily opened a door to his Immortality,) his greatest Vice was but this, that he modestly concealed too many Virtues.*

1 King. 15. 5.

*The remarkable manner of his departure did most remarkably resemble Sir Spencer Compton's (a person so singularly qualified, by Grace, and Nature, and Education, that however his extraction was highly Noble, I may confidently say it was the lowest thing in him,) who dyed at Bruges about the time, wherein the man of our desires expir'd at Compton. Never did I hear of a more heavenly Valediction to all the contentments of the earth, than was given by these two at their*  
dissolu-

*dissolutions. Never yet did I hear, of any two farewells so much alike. Never were any more admired, by those that saw them whilst they were going; or more desired, when they were gon. How your excellent Husband behav'd himself, I have but partly related in the conclusion of my Sermon. For though I may not dissemble so great a Truth, as my strong inclinations both to think and speak of him to his advantage; yet in my last office of friendship, I did religiously set so strict a watch over my tongue, as that I rather came short in many points of his commendation, than went beyond him in any one. And could I have had the possibility to have kept him company in his sickness, which I as earnestly endeavour'd as He desir'd it, (but his sickness was too short, and my journey too long, for either of us either to give, or to receive that satisfaction,) I might have perfected that account, which many witnesses enabl'd me to give in part.*

*Having thus far spoken of him to you, I must only speak of you to others. For such as reject what they deserve, I think it a Tanegyrick sufficient, to make it known they will have none. Having dedicated my papers to a person of your Indowments, for whom to approve, is to patronize them,*



*them, I also dedicate your person (with the hopeful particles of your self) to the peculiar protection and grace of God. And as the Heirs of that Family, which you were pleased by adoption to make your own, have already been Lords of that seat for more than eighteen Generations, (which I can reckon,) so that the person whom I commemorate may inherit also that other blessing, (as an addition to that blessing which God hath given Him in your self,) confer'd in favour upon Jonadab the son of Rechab, [Not to want a man to stand before him for ever,] is no less the hope, than the prayer, of him who thinks himself obliged, as well to be, as to Write himself,*

Jer. 35. 19.

Your most importunate Servant  
at the Throne of Grace,

THOMAS PIERCE.





T H E  
L I F E L E S N E S of L I F E

on the hether side of

I M M O R T A L I T Y.

A S E R M O N Preached at the Funeral of  
Mr. E D W A R D P E R T O.

J O B X I V. I.

*Man that is born of a Woman, hath but a short time  
to live, and is full of Trouble.*

**N**OW ye have listen'd unto the *Text*, Cast  
your Eyes upon the *shrine* too. For  
that does verifie *This*, by no less then an  
Ocular Demonstration. You see the Reliques  
of a Person, full of honour indeed, but not of  
years; he having had his *December* (I may say)  
in *June*; and reaching the end of his Journy,  
(as 'twere) in the middle of his Course. So  
that if I should be silent upon the mention only  
of this Text [*Man that is born of a Woman hath  
but a short time to live,*] That very Hearse would  
present us with a *visible Sermon*.

M m m

Yet

Yet something I must say, in Honour and Duty unto the *Dead*; and something too, for the use and benefit of the *Living*; that as Death already hath been to Him, so it may be also to *Us* Advantage; That *some* at least who here are present, may go from Hence (when I have done,) if not the *wiser* or *more intelligent*, yet at least the *more considerate*, and the *better Resolved* for coming hither. I need not be teaching my *weakest* Brethren, (what common *Experience* hath taught us *All*,) either the *Misery*, or the *shortness*, or the *uncertainty* of our Days. But yet recounting how many Souls do perish for ever in their Impieties, not so much by wanting Knowledge, as by abounding in the *Thoughtlessness* of what they know, I shall not sure be unexcusable (having *S. Peter* for my example) if I tell you those things which you *know already*. An Honest Remembrancer is as needful, as the most Eloquent Instructor to be imagin'd, because we do less want the Knowledge, than the consideration of our Duties. *S. Peter* hath magnified the office no less than *three times together* in that Epistle which he compos'd a \* little before his Dissolution. I will not (saith he) be negligent to put you *alwayes* in Remembrance, though ye know these

2 Pet. I. 12.  
13. 14.

\* Taken from  
in London.  
ver. 14.



these things, and be established in the Truth. Yea I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance. Again (saith he) I will endeavour that ye may be able, after my Decease, to have these things always in Remembrance. When I consider that these words were by \* Divine Inspiration, and that they were written for our Instruction, yea and inculcated upon us no less than thrice in one breath; methinks they tacitely reprove us, for having such wanton and Itching Ears, as will be satisfied with nothing but what is New. Whereas the Thing that is to us of greatest moment, is not the study of more Knowledge, but the making good use of the things we know. Not the furnishing of our Heads with a Richer Treasure of Speculations, but the laying them up within our Hearts, and the drawing them out into our Lives. Men would not live as they are wont, were they sufficiently <sup>a</sup> mindful that they are men. Did they but often enough consider, how short a time they have to live; how very <sup>b</sup> often they are in Deaths, before they dye; how much their short time of life is more <sup>c</sup> uncertain than it is short; how very shortly they are to render a strict Account unto the Judge, (I say not of

M m m 2

every

\* 2 Tim. 3.  
15.

αὐτοὶ τοὺς λόγους  
αὐτοὶ ἐκείνους  
οἱ ἀποστόλοι  
οἱ ἐκκλησιαστικοί  
ἐκείνους. Ἰσοκράτης.  
b 2 Cor. 11.  
23.  
c Mat. 24. 42.

d Mat. 12. 36.

Luk. 21. 36.

ε το μὴ λίσσιν,

ὡς ἐν αὐτῷ

φρόνιμοι, μάλιστα

ἐν δόξῃ σιμῶν.

ον ἀπειρίας.

Polyb. l. 10.

p. 603.

every *evil work*, but) even of every <sup>d</sup> *idle word*, and of each unprofitable hour; they would not make so many Demurrs in the important work of their Reformation. The *uncertainty* of their Time would make them *watchful* over their ways; that how *suddenly* soever they may be *Caught*, (by the common Pursuant of Nature) it may not be by a *surprize*. That they may not die with the *Fools Motto*, [*Non e putâram*] in their mouths.

Now to consider my present Text in the most useful manner that I am able, I must bespeak your best Attention, not so much to the *Dogmatical*, as to the *Applicatory* part of my Meditations. It being chiefly in my design, to shew what *Profit* we are to reap from all such melancholy Solemnities, as by many deep *Mourners* are sown in Tears. What kind of Influences and Virtues, from the great *brittleness* of our Lives, are to be shed upon the *Practice* and *Conduct* of them. What kind of *Conseſtaries* and *Uses* should flow from the *one*, upon the *other*.

I shall not therefore wear out my little Time in any such accurate and logical *Analyſing* of the words, as would but serve to divert you from the *scope* and *drift*, for which the holy man *Job* did



did make them a part of *his* Preaching, and for which I have chosen them to be the subject of *mine own* ; but shall immediately consider them as an entire Doctrinal Proposition, exhibiting to us both the *frailty*, and *frame* of man, and the *reason* of the one implicitly rising out of the other. *Man is born of a Woman* ; there's his *Frame*. *Hath but a short time to live*, there's his *Frailty*. *Hath but a short time to live, because he is born of a Woman* ; there is the *Reason* of his *Frailty*, from the *condition* of his *Frame*. Nor is he attended only with *vanity*, but *vexation of spirit*. As *Jacob* said unto *Pharaoh*, *His Days are Evil, as well as Few*. However *empty* of better Things, yet from the *Bottom* to the *Top*, (I mean from his Birth unto his Burial,) he is *Repletus miseriis, fill'd full of Trouble*.

And yet by way of *Application*, we may reflect upon the Text in a threefold *Antithesis*. For

To Man as *born of a Woman*, we may oppose the same Man, as being *Regenerate*, and *born of God*.

To the very *short life* he hath by *Nature*, we may oppose the *life Eternal* he hath by *Grace*.

And to his *fulness of misery* whilst he is here  
in

in the body, we may oppose his *fulness of Bliss and Glory*.

But first let Man be consider'd in his *Hypogæo*, that is, his state of *Declination*, as he is *born of a Woman*, and having a *short time* to live; and that for this reason, *because* he is born of a Woman. For 'tis a Maxime in Philosophy which never fails, That Generable and Corruptible are Terms Convertible. It is demonstrably prov'd we must one day Dye, because we did one day *begin to Live*. All that is born of a Woman is both *mixt*, and *compounded*, after the Image of the Woman of whom 'tis born; not only *mixt* of the four Elements, but also *compounded* of Matter and Form. And all things Compounded <sup>a</sup> must be dissolv'd, into the very same Principles of which at first they were compos'd. Hence are those pangs and yernings of the flesh and the spirit, of the Appetite and the Will, of the law in the members, and the law in the mind; <sup>b</sup> the one inclining towards *Earth*, from whence 'twas *taken*, and the other towards *Heaven*, from whence 'twas *sent*. The truth of this had been apparent, if it had been only taken out of *Aristotle's Lyceum*; but we have it confirmed out of *Solomon's Porteb* too: for in  
the

a ἅτ' ἐκ τῶν στοιχείων  
γίγνεται, εἰς  
τὸ αὐτὸ διαλύεται.  
Arist. Eth.  
lib. 10. cap. 3.

b τὸ πρὸς τὴν γῆν,  
τὸ δ' ἐκ τῆς οὐρανίας.  
Illum. Id. l. 9.  
c. 4.



the Day when man goeth to his <sup>a</sup> long home, when the grinders cease, and the windows be darkened, and all the Daughters of Musick are brought low, when the silver cord is once loosed, and the golden Bowl broken, so as the mourners are going about the streets; <sup>b</sup> Then the Dust shall return to the earth as it was, and the spirit shall return to God who gave it. When God himself was pleased to be born of a Woman, he submitted to the conditions of Mortality, and had (we know) but a short time to live; for He expir'd by Crucifixion before he was full thirty four, as his younger <sup>c</sup> Brother, whom we commemorate, before he was full thirty three.

Man hath a short time indeed, as he is born of a Woman, because he is born of a Woman; for (as it presently follows in the verses immediately after my Text) He cometh forth as a <sup>d</sup> flower, and (as a flower) he is cut down. He flyeth also as a shadow, and continueth not. And therefore Epictetus did fitly argue the very great fickleness and frailty of worldly things, first because they were <sup>e</sup> made, and therefore had their beginning; next because they are made <sup>f</sup> ours, and therefore must have a speedy End. For if we will be but so just, and so Impartial to our selves, as to arraign

<sup>a</sup> Ecclef. 12.  
5, 3, 4, 5, 6, 5.

<sup>b</sup> Vers. 7.

<sup>c</sup> Heb. 2. 17.

<sup>d</sup> Οὐκ ἔστι γὰρ οὐρανὸν γέννησθαι, τοῖσιν δὲ ἡ ἀνθρώπων. Homer. εἴ' ὅταν τῷ γένετοτος ἄλλο πικρὸν δάκρυον καταβῇ τὸ πόντον, πρὸς χερσὶν ἔσται θύοις λάγειν, ὅτι τῶν γυναικῶν ἔσται.

<sup>f</sup> Τίνατοι ἄλλοι πιδίονται, ἡ γυνή; ἐδίδετο ἵστω, ὅς ἐκ αὐτῆς ἐστίν, ἐπὶ αὐτῇ σπέννεται. Epist. Ench. cap. 21.

a Gen. 3. 19.

b Gen. 18. 27.

c Psal. 103. 14

d Eccl. 3. 21.

e Vers. 19.

f Vers. 20.

g Job 4. 19.

h Psal. 49. 12.

i Ibid.

k Gen. 2. 7.

Ἰ τὸ βλάψαι τὴν  
 φύσιν καὶ α-  
 μαρτῶσαι τὴν ψυ-  
 χὴν ἡ διαστροφὴ  
 τοῦ σώματος καὶ τῆς  
 ἀλλοτρίου. Epist.  
 loco super cit.

raign our Bodies at the tribunal of our Reason, they shall be found, by composition, no more than well complexion'd Dust. <sup>a</sup> Dust thou art, said God to Adam. <sup>b</sup> Dust and Ashes I am, said Abraham to God. He knoweth (saith the <sup>c</sup> Psalmist) whereof we are made, he remembreth we are but Dust. Were it not that the <sup>d</sup> spirit of man goeth upward, whilst the spirit of a Beast goeth downward to the earth, there would be <sup>e</sup> no preeminence of the one over the other; for <sup>f</sup> all go unto one place, (as to the Centre of the Body,) All are of the Dust, and all turn to Dust again: which shews the vanity and sickness of those mens souls, who erect such strong and stately Sepulchers for their Bodies, for fear the poor mans Dust should sully theirs; as if they did not remember, that Man is born of a Woman, and that his very <sup>g</sup> foundation is in the dust. Well he may have the more vanity, but not the more <sup>h</sup> understanding for being in honour, and may the sooner be <sup>i</sup> compar'd to the Beasts that Perish. The Protoplast was <sup>k</sup> formed of the Dust of the ground. And however his posterity hath been distinguish'd, by issuing out from that Fountain through several channels, yet their original extraction must needs be <sup>l</sup> equally vile; (if any thing can be vile which is

of



of God's own making.) For All men descended out of the very same *Eve*; and so, by *Her*, out of the very same *Adam*; and so, by *Him*, out of the very same *Earth*.

The days of Man are but few then, on supposition they are as many as Nature meant him, and that his glass is run out without being broken, unless it be by the hand of Time. The whole duration of Time it self, is but the Non-age of Eternity. And therefore *Moses* (as a *Psalmist*) spake very fitly, when he addressed his speech to God; <sup>a</sup> *A thousand years in thy sight are but as yesterday, when it is past*; which is infinitely less then was yesterday when it was present. And 'tis the same in effect with that expression of *David*, the *Psalmist Royal*; who said his Age was as <sup>b</sup> Nothing, in respect of Him who is All in All; And that (as great as some men do seem to be to themselves and others,) Every man is but vanity at his <sup>c</sup> best estate. What he is at his worst, 'twill be impossible to express, unless we shall say with *David* too, that he is altogether <sup>d</sup> lighter than Vanity it self. Now if a thousand years are but as yesterday, and as yesterday when it is past too, how short a thing is the life of man in comparison? how short, when

<sup>a</sup> *Psal.* 90. 4.

<sup>b</sup> *Psal.* 39. 5.

<sup>c</sup> *Ibid.*

<sup>d</sup> *Psal.* 62. 50.

a Psal. 90. 10.

b Ibid.

Μακροὶ μὲν  
αἰὼν σμυροῦσι  
πολλὰς ἔχει.  
Moschion.

Αὐτοὶς, ἐπεὶ  
σμιλοῦνται  
αὐτοὶ ἵνα  
πρότατα καὶ  
καὶ ζῶσι.  
καὶ Sophocl.  
ἐν ὀιδίποδι.

compared with the *long line* of *Time* ? how *nothing*, when compared with the *Circle* of *Eternity* ? *Threescore and Ten* are all the *years* which are allow'd by <sup>a</sup> *Moses* to a *Natural Mans* life. And though some are so strong as to arrive at *fourscore*, yet that *Overplus* of *years* is but <sup>b</sup> *labour* and *sorrow*. They do not *live*, but *linger*, who pass that *Tropick* of their *Mortality*. From after *Threescore years and Ten*, they are but *survivers* to themselves ; at least they *feel* themselves *dying* ; and their *Bodies* become their *Burdens*, if not the *Charnel Houses* or *Sepulchers*, wherein their *Souls* as 'twere lye *Buried*. The *Septuagint* Translators thought fit to call it, τὸ πλεῖστον αὐτῶν, and the *Vulgar Latin*, *Eorum Amplius*, which we cannot better express in *English*, than if we call it, *their Surplusage of Life* ; when *Nature* in them is so strong, as to shoot beyond her own *Mark*. Her *Mark* is *Threescore and Ten*, if *Moses* himself hath set it right. Or place it further, at *fourscore* ; farther yet, at an *hundred* ; the life of man (we see) is short, though it should reach the very *utmost* that *Nature* aymes at.

But how many wayes are there, whereby to frustrate the *Intentions* and *Ends* of *Nature* ?

How



How many are there buried, before their Birth?  
 How many mens Cradles become their graves?  
 How many rising Suns are set, almost as soon  
 as they are risen? and overtaken with Dark-  
 ness in the very Dawning of their Dayes?  
 How many are there (like the good King *Josias*,  
 like righteous *Abel*, and *Enoch*, and that lauda-  
 ble Person whom now we celebrate,) who are  
*taken away* \* *speedily* from amongst the wicked,  
 as it were in the *Zenith* or *Vertical Point* of their  
 strength and lustre? It is in every mans power  
 to be Master of *our* Lives, who is but able to  
 despise his *own*. Nay 'tis in every one's power  
 who can but *wink*, to turn our beauty into  
*Darkness*; and in times of Pestilence, how many  
 are there can *look us dead*, by an arrow shot out  
 of the Eye into the Heart? For one *single* way  
 of coming *into* the world, how *many* are there to  
 go *out* of it before our Time? (I mean, before  
 Nature is spent within us.) Many are sent out  
 of the world, by the Difficulties and hardships  
 of *coming in*. We are easily *cut off*, even by *eat-*  
*ing* and *drinking*, the very Instruments, and  
 Means of Life. Not to speak of those *greater*  
 slaughters, which are commonly committed by  
*Sword*, and *Famine*, (which yet must *both* give

\* *Wisd. 4. 11.*

place to *surfet*,) Death may possibly fly to us, as once to *Æschylus*, in an Eagles wing. Or we may easily swallow Death, as *Anacreon* did, in a Grape. We may be murder'd, like *Homer*, with a fit of Grief: Or fall, like *Pindarus*, by our Repose: we may become a Sacrifice, as *Philemon* of old, to a little Jest. Or else, as *Sophocles*, to a witty Sentence. We may be eaten up of worms, like mighty *Herod*. Or prove a Feast for the Rats, like him of *Mentz*. A man may vomit out his Soul, as *Sulla* did in a fit of Rage. Or else like *Coma*, may force it backwards. He may perish by his strength, as did *Polydamas* and *Milo*. Or he may dye, like *Thalna*, by the very excess of his Injoyment. He may be Provender for his Horses, like *Diomedes*. Or provision for his Hounds, like *Ætæon* and *Lucian*. Or else like *Tullus Hostilius*, he may be burnt up quick with a flash of Lightning. Or if there were nothing from without, which could violently break off our Thread of Life, (and which being a slender thread is very easily cut asunder) we have a thousand Intestine Enemies to dispatch us speedily from within. There is hardly any thing in the Body, but furnisheth matter for a Disease. There is not an Arterie, or a Vein, but



is a Room in Nature's *Work-house*, wherein our *Humours* (as so many *Cyclops's*) are forging those *Instruments of Mortality*, which every moment of our Lives are able to sweep us into our Graves. An ordinary *Apoplexie*, or a little *Impostume* in the *Brain*, or a sudden rising of the *Lights*, is enough to make a man *Dye* in *Health*; and may lodge him in *Heaven* or in *Hell*, before he hath the leasure to cry for *Mercy*.

Thus our \* *Houses of Clay* (as *Eliphaz* the *Temanite* did fitly call them) do seem as false, and as frail, as the *Apples of Sodom*; which being specious to the *Eye*, did fall to crumbles by every *Touch*. The frame of our building is not only so frail, but (as some have thought) so ridiculous, that if we contemplate the *body* of man in his condition of *Mortality*, and by reflecting upon the *soul*, do thereby prove it to be *Immortal*, we shall be tempted to stand amazed at the *inequality* of the *Match*, but that to wonder at our *Frailty*, were but to wonder that we are *Men*. Yet sure if *We*, that is, our *Souls*, (for our bodies are so far from being *Us*, that we can hardly call them *Ours*,) are not capable of *corruption*, our Bodies were not intended for our *Husbands*, but for our *Houses*; whose Doors will

\* Job 4. 19.  
Poma oculis  
tenues, contrita  
cinerescunt.  
Tertul Apol.  
c. 40. p. 70.

2 Cor. 5. 2.

will either be open, that we may go forth, or whose Building will be ruinous, that needs we must; we cannot, by any means possible, make it the place of our Continuance; for though our bodies (as saith our Saviour) are not so glorious as the Lillies, yet (saith Job) they are as frail. And by that time (with David) they wax old as doth a garment, how earnestly (with S. Paul) shall we groan to be cloath'd upon? to be cloath'd with New apparel, whilst the old is as 'twere turning? for when Christ shall come in the clouds with his holy Angels, at once to restore, and reform our Nature, he shall change our vile bodies, that they may be fashioned like unto his glorious body. But here I speak of what it is, not what it shall be; though it shall be glorious, yet now 'tis vile; though it shall be immarcescible, yet now 'tis fading; though it shall be a long life, 'tis now a short one.

a Psal. 90. 9.

b Psal. 89. 48.

c Psal. 90. 5.

It is indeed so short, and withall so uncertain, that <sup>a</sup> we bring our years to an end like as a Tale that is told. Death comes so hastily upon us, that we never can <sup>b</sup> see it, till we are blind. We cannot but know that it is short, for we <sup>c</sup> fade away suddenly like the grass; And yet we know not how short it is, for we pray that God will  
teach



teach <sup>a</sup> us to number our dayes. This we know without teaching; <sup>b</sup> that even then when we were born, we began to draw towards our End. Whether sleeping, or waking, we are alwayes flying upon the wings of Time; And even this Instant, whilst I am speaking, doth set us well on towards our Journeys end; whether we are worldly, and therefore study to keep Life; or Male-Contents, and therefore weary of its possession; the King of Terrours will not fail, either to meet, or overtake us. And whilst we all are <sup>c</sup> Travelling to the very same Country, (I mean the Land of forgetfulness, without considering it as an Antichamber to Heaven or Hell,) although we walk thither in <sup>d</sup> several Rodes; 'tis plain that he who lives longest, goes but the farthest way about, and that he who dies soonest, goes the nearest way home.

I remember it was the humour, I know not whether of a more Cruel, or Capricious <sup>e</sup> Emperour, to put a Tax upon Child-births; to make it a thing excizable, for a man to be born of a Woman. As if he had farm'd Gods Custom-house, he made every man fine for being a Man; a great Instance of his Cruelty, and as good an Embleme of our frailty, our state of Pilgrimage upon Earth.

a Vers. 12.

b Wild. 5. 13.

Job 18. 4.

ε φυχαι σιλ-  
 λοντα μω  
 συνταυ ε ε  
 βαν. Philo  
 Jud. xxi. Euz.  
 xus. Διαμ.  
 d Hunc di-  
 verso tramire  
 Mortales  
 Omnes co-  
 nantur adi-  
 pisci. Boeth.  
 de Consol. Phi-  
 los. l. 3. p. 98.

e Leo Isau-  
 rus εικονομα-  
 χος.

a Pſal. 39. 14.

Earth. For we arrive at this VWorld, as at a *forreign* and *ſtrange Country*; where I am ſure it is *proper*, although not *juſt*, that we pay *Tole* for our very *landing*. And then being landed, we are ſuch tranſitory Inhabitants, that we do not ſo properly *dwell* here, as *a ſojourn*. All the meat we take in, is at God's great *Ordinary*; and even the breath which we drink, is not ours, but *His*; (*which when he taketh away, we dye, and are turn'd again into our Duſt.*) Inſomuch that to *expire*, is no more in effect, then to be *honeſt*: to pay back a *Life*, which we did but *borrow*.

b Euripides in  
Phœniſſis.

b Οὗτοι τὰ χροῖμα' ἴδια κίετ' ὡς βροτοί,  
τὰ τῶν θιῶν δ' ἔχοντες ἀμεινόμεθα.

c Εὐρυπιδὲς  
σωιτῶν, πίνε.  
τὸν κατ' ἡμέ-  
ραν βίον, λο-  
γίζεσθαι τὰ  
δ' ἄλλα, τῆς  
τύχης. Eurip.  
in Alceſtide.

And well it were, if it were no worſe: for if the life of man were *pleaſant*, it would the leſs diſgrace it, that it is *ſhort*. A *ſhort life* and *c a Merry*, is that which many men applaud. But as the ſon of a woman hath but a *few* dayes to live, ſo it follows in the *Text*, that even thoſe few days are *full of Trouble*. And indeed ſo they are, in whatſoever *Condition* a man is plac'd: for if he is *poor*, he hath the trouble of *pains*, to get the goods of this world. If he is *rich*, he hath the trouble of *Care*, to keep his Riches; the  
trouble



trouble of *Avarice*, to *increase* them ; the trouble of *fear*, to *lose* them ; the trouble of *sorrow*, when they are *lost*. And so his *Riches* can only make him the more *illustriously* unhappy. If he lives as he *ought*, he hath the trouble of *self-denials* ; the trouble of <sup>a</sup> *mortifying the flesh*, with the *affections* and *lusts* ; the trouble of being in <sup>b</sup> *Deaths* often ; the trouble of <sup>c</sup> *crucifying* himself, and of <sup>d</sup> *dying* daily. If to avoid those Troubles, he *lives in pleasure*, as he ought *not*, he hath the trouble of being told, that he is <sup>e</sup> *dead whilst he lives* ; the trouble to <sup>f</sup> *think* that he must *dye* ; the trouble to *fear* (whilst he is dying) that he must *live* when he is *dead*, that he may *dye* eternally. Not to speak of those troubles which a man suffers in his *Nonage*, by being *weaned from the breast*, and by *breeding teeth* ; in his boyage and youth, by bearing the yoke of subjection, and the rigid discipline of the Rod ; in his manhood and riper years, by making provision for all his Family, as *servant General* to the whole ; Not to speak of those Troubles which flow in upon him from every quarter, whether by *Losses*, or *Affronts*, *Contempts*, or *Envyings*, by the *anguish* of some *Maladies*, and by the *loathsomness* of others ; rather

O o o

then

Ὁ δὲ ἐνδο-  
μίας ὁ μὲν  
καὶ ἰσχυρὸς  
ἐν τοῖς ἰσχυρο-  
ῖς. Socrat. in  
Epist. ad  
Anonym. p. 8.

a Col. 3. 5.  
Rom. 8. 13.

b 2 Cor. 11.  
23.

c Rom. 6. 6.  
Gal. 6. 14.

d 1 Cor. 15.  
31.

e 1 Tim. 5. 6.  
f Eccl. 41. 1.

α' Οὐκ ἔστι τι  
 λυσιτελεῖν μὴ  
 λυ πολυτε-  
 λεῖς θυγαῖ  
 τὰ πάντα.  
 Herodot. in  
 Thalia. c. 43.  
 p. 179.  
 b Wisd. 4. 20.  
 c Heb. 12. 8.

than want matter of trouble, he will be most of all troubled that he hath <sup>a</sup> nothing to vex him. In his sober Intervalls and Fits, when he considers that he must dye, and begins to <sup>b</sup> cast up the accounts of his sins, it will be some trouble to him that he is without chastisement, whereby he knows he is a <sup>c</sup> Bastard, and not a Son. It will disquiet him not a little, that he lives at rest in his possessions; and become his great Cross, that he hath prosperity in all things. Not only the Sting, and the Stroak, but the very Remembrance of Death will be bitter to him; so saith Jesus the Son of Sirach, chap. 41. vers. 1.

Thus (we see) the Child of man, or the man who is born of a woman is so full of Trouble to the brim, that many times it overflows him. On one side, or other, we all are troubled; but some are troubled on <sup>d</sup> every side. Insomuch that they themselves are the greatest Trouble unto themselves; and 'tis a kind of death to them they cannot dye. We find King David so sick of Life, as to fall into a wishing for the wings of a Dove, that so his Soul might fly away from the great Impediments of his Body. He confessed that his Dayes were at the longest but <sup>e</sup> a Span, and yet complain'd they were no shorter. It seems

d' 2 Cor. 4. 8.  
 Occidere est,  
 vetare cupi-  
 entem mori.  
 Sen. in The-  
 buide.

Psal. 54.  
 e Psal. 39. 5.



seems that *Span* was as the span of *a wither'd Hand*; which the farther he stretcht out, the more it griev'd him. He was <sup>a</sup>weary of his groaning. His Soul did <sup>b</sup>pant after Heaven, and even <sup>c</sup>thirsted for God. And he might once more have cryed (though in another sense) *Wo is me, that I am constrain'd to dwell with Meseck, and to have mine habitation among the Tents of Kedar!* I remember that *Charidemus* in *Dio Chrysostom*, compared mans *Life* to a *Feast*, or *Banquet*. And I the rather took notice of it, because the Prophet *Elijah* did seem (in some sense) to have made it good. Who after a *first or second Course* (as I may say) of *living*, as if he had surfeited of *Life*, cryed out in hast, *It is enough*; and with the very same breath, desired God to take away; for so saith the Scripture, *1 Kings 19. 4.* He went into the *Wilderness* (a solitary place) and there he sate under a *Juniper* (in a melancholly posture) and requested of God that he might dye, (in a very disconsolate and doleful manner,) even pouring forth his Soul in these melting Accents, *It is enough now, O Lord, take away my life, for I am no better than my Fathers.* And if the *Dayes of Elijah* were full of trouble, how was *Job* overwhelm'd, and running over with his

a Psal. 6. 6.

b Psal. 42. 1.

c Verſ. 2.

Dio Chrysost.

Orat. 30.

pag. 305. D.

1 King. 19. 4.

<sup>a</sup> Job 6. 4.

<sup>b</sup> Vers. 8, 9.

<sup>c</sup> Job 3. 1, 3,  
4, 5, &c.

Vers. 11, 12.

<sup>d</sup> Isa. 53. 3.

<sup>e</sup> Ibid.

Calamity? when the <sup>a</sup> *Terrors* of God did set themselves in array against him, how did he <sup>b</sup> long for destruction? O (saith he) that I might have my request, that God would grant me the thing that I long for! Even that it would please him to destroy me, that he would let loose his hand, and cut me off. How did he <sup>c</sup> *Curse* the Day of his Birth, and the Night wherein he was conceived? Let that Day be darkness, let the shadow of Death stain it, let a cloud dwell upon it, let blackness terrifie it. And for the Night, let it not be joyned to the dayes of the year. Let the Stars of the twilight thereof be dark; neither let it see the dawning of the day. And what was his reason for this unkindness to that particular Day and Night, save that they brought upon him the trouble of being a Man born of a Woman: for we find him complaining a little after, *Why died I not from the Womb! why did I not give up the ghost, when I came out of the Belly?* And then for the Life of our blessed Saviour, who is call'd by way of Eminence, *The Son of Man*; as I observ'd before, that it was short, so must I here put you in mind, it was full of Trouble. He was therefore call'd by way of Eminence, *Vir Dolorum*, <sup>d</sup> *A Man of Sorrows*. The Prophet adds, he was <sup>e</sup> acquainted with



with Grief. For the whole Tenor of his Life was a continuation of his Calamities.

The Time would fail me should I but mention the hundreth part of those men, whose *short time* of life hath seemed *long* to them, even because they have felt it so *full of Trouble*. But enough hath been said concerning the *Doctrin* of the Text. And it lies upon us now to make some *Use*.

First then let us consider, that if man (as born of a woman) hath but a *short time* to live, It concerns us to take up the prayer of David, that God will *teach us to know our End, and the number of our Dayes, that we* (like Hezekiah) *may be fully certified how short our Time is*. It concerns us to take up the resolution of Job; *All the dayes of our appointed time, incessantly waiting till our change cometh*. It concerns us, not to say, with the rich man in the Parable, *we will pull down our Barns and build greater, and there we will bestow all our fruits and our goods*: much less may we say, with that other Worldling, *Souls take your ease, eat, drink, and be merry, for ye have much goods laid up for many years*: for (alas!) how can we know, (lilly creatures as we are,) but that *this very Night, yea this very minute,*  
either

*The Application.*

Psal. 39. 4.

2 King. 20. 6.

Job 14. 14.

Luk. 12. 18.

Ver. 19.

Job 1. 21.

Psal. 39. 12.

\* 1 Pet. 2. 11.  
Heb. 11. 13.

1 Pet. 2. 9. 12.

either *they* may be taken from *us*, or *we* from *them*? there is such a fadingness on *their* parts, and such a fickleness on *ours*. But rather it concerns us to say with *Job*, *Naked came we into the world, and naked shall we go out of it.* Or it concerns us rather yet to say with *David*, that *we are strangers upon Earth*, and but so many *sojourners*, as all our *Fathers* were: for whilst we consider we are but *strangers*, we shall, as \* *Strangers and Pilgrims*, abstain from *fleshly lusts*, which war against the *soul*. And so long as we remember we are but *sojourners* upon earth, we shall pass the time of our *sojourning* here in fear. And behaving our selves among the *Gentiles*, as a *chosen Generation*, a *Royal Priesthood*, an *holy Nation*, a *peculiar People*, we shall shew forth his praise, who hath called us out of *Darkness*, into his *marvellous Light*.

Secondly let us consider, that since our *Life* is *uncertain*, as well as *short*, (inasmuch as we know not how short it is) it concerns us *immediately*, to labour hard in the *Improvement* of this our *span* into *Eternity*; to employ our very *short* and *uncertain* time, in making a *seasonable* provision against them both; I mean, its *shortness*, and its *uncertainty*. For shall we be *lavish* even  
of



of *that*, which is so easily *lost*, and of which we have so very *little*, and every *minute* of which Little does carry such a *weight* with it, as will be either a kind of *Pulley* to help raise us up to *Heaven*, or else a *Clogg* to pull us down to the lowest *Hell*? Of whatsoever we may be wast-full, we ought to be *charie* of our *Time*, which doth incontinently *perish*, and will eternally be reckoned on our *account*. *Pereunt & imputantur*, the *Epigrammatist* could say of his precious *hours*.

Now the way to provide against the *shortness* of our *Life*, is so to *live*, as to *dye*, to the greatest *Advantage* to be imagin'd; and so to *dye*, as to *live for ever*. What *Tobit* said to *Tobias*, in respect of *wealth*, [*Fear not, my son, that we are made poor, for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.*] He might have said as well in respect of *wisdom*, and by consequence as well in respect of *long life*. For as the *fear of the Lord* is solid *wisdom*, and to depart from *Evil* is *understanding*; so *honourable Age* is, not that which standeth in the *length of Time*, nor that is measured by *number of years*, but *Wisdom* is the *gray hair* unto men, and an *unspotted life* is *old age*. To be devoted

Tobit. 4. 21.

Job 28. 28.

Wisd. 4. 8, 9.

Luk. 2. 37.

\* Rom. 2. 8.

\* 2 Cor. 7. 1.

Phil. 3. 13, 14

devoted (like *Anna*) to the House of God, so as to *serve him night and day with fasting and prayer*, and not to content our selves with that which is *meerly lawful*, or barely enough to *serve turn*, (as men do commonly reason within themselves,) but to study the things that are *\* more excellent*, to *strein hard towards \* perfection*, to *forget those things that are behind*, and to *reach forth unto those things that are before*, *pressing on towards the mark*, for the prize of the high calling of God in Christ Jesus, this is to *amplifie our lives*, and to *frustrate the malice of our mortality*; and as the want of *stature* many times is *supply'd in thicknes*, so this is to *live a great deal in the little time of our duration*.

*Ampliat Ætatis spatium sibi Vir bonus, hoc est  
Vivere bis, Vita posse priore frui.*

As we are thus to provide against the *shortness*, so in like manner we must provide against the *uncertainty* of our *time*. And the way to do that, is to distrust the *future*, and to lay hold upon the *present*; so to live every hour, as if we were not to live the *next*. Having a *short time to live*, our time to *repent* cannot be *long*. And not *assured* of the *\* morrow*, 'tis madness not to *repent*

\* Nemo tam  
Divos habuit  
favores, cras-  
tinum ut  
possit sibi  
polliceri.



repent *to-day*: when we see many persons of the most promising countenance, and the most prosperous constitution, not only snatch'd by an *early*, but *sudden* death, why should we not seriously consider, that *we* may be of *their* number, having no promise of the contrary, either *within*, or *without* us? \* What happens to *any* man, *may* happen to *every* man; every man being encompassed with the same conditions of mortality. 'Tis true indeed, that we may live till we are *old*; but 'tis as true, that we may dye whilst we are *young*; and therefore the *later* possibility should as well prevail with us for a *dispatch* of our repentance, as the *former* too too often prevails upon us for a *delay*. Nay if we *procrastinate* our repentance, in *hope* of living till we are *old*, how much rather should we *precipitate* it, for *fear* of dying whilst we are *young*? (if yet it were possible to *precipitate* so good and necessary a work, as a *solid impartial sincere* repentance.) For as to *repent* whilst we are *young*, can never do us the *least* harm; so it may probably do us the *greatest*, to post it off till we are *old*. Nay it may cost us the loss of Heaven, and a sad eternity in Hell, if we defer our repentance (I do not say till we are *old*, but

\* Cuivis potest accidere quod cuiquam potest. Publum.

if we defer it) being *young*, till one day *older* than now we *are*. And shall we defer it beyond *to-day*, because we may do it as well *to-morrow*? This is madness unexpressible. For as 'tis true that we *may*, so 'tis as true that we *may not*. Our knowledge of the *one*, is just as *little* as of the *other*. (Or rather our ignorance is just as *much*.) And shall we dare to tempt God, by presuming upon that which we do *not know*? Are Heaven and Hell such *trivial things*, as to be put to a bare *adventure*? Shall we play for *salvation*, as 'twere by *filliping, cross or pile*? implicitly saying within our selves, *if we live till the morrow, we will repent and be saved*; but *if we die before night*, we will die in our *sins*, and be damn'd for ever: shall we reason within our selves, that though we know our *own death* may be as sudden as *other mens*, yet we will put it to the *venture*, and make no doubt but to fare, as well as hitherto we have done? what is this but to *dally* with the day of *Judgment*, or to bewray our *dis-belief* that there is any *such thing*? It's true we *may* live until the *morrow*, and so on the *morrow* we *may* repent. But what is this to the purpose, that 'tis *certain* enough we *may*, whilst 'tis as *doubtful* whether we *shall*? Is it not good to make *sure* of *happiness*,

Ἐί τις δὴ, ἢ  
 ἢ πάλιν τις  
 ἡμῶντος λογί-  
 ζεται μακάριος  
 εἶναι. —  
 Sophocl. in  
 Trachiniv.



piness, by *repenting* seriously at *present*, rather than let it lye *doubtful*, by not *repenting* untill *anon*? Methinks we should easily be perswaded to espouse *that course*, which we are throughly convinc'd does tend the *most* to our *Advantage*.

When the rich worldling in the Parable was speaking *placencia* to his *soul*, [*\* soul take thine ease,*] alledging no other reason, than his having *much goods for many years*; nothing is fitter to be observ'd, than our *Saviours words* upon that occasion, *Stulte, Thou Fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?* However the men of this world have quite another measure of wit, and do esteem it the greatest *prudence* to take their *pleasure* whilst they are *young*, reserving the work of *mortification* for times of *sickness*, and *old age*, (when 'twill be easie to leave their *pleasures*, because their pleasures leave *Them*,) yet in the Judgment of God the Son, (the *Word and Wisdom of the Father*) 'tis the part of a *blockhead*, and a *fool*, to make account of more years, than he is sure of *dayes*, or *hours*. He is a *fool*, as well as a *sinner*, who does *adjourn* and *shift off* the amendment of his *life*, perhaps till twenty, or thirty, or forty years *after his*

\* Luk. 12. 22.

\* 2 King. 20.  
6.

death. 'Tis true indeed that *Hezekiah*, whilst he was yet in the *confines* and *skirts* of death, had a \* *lease of life* granted no less than *fifteen years* long; but he defer'd not his *repentance* one day the *longer*. And shall we adventure to live an *hour* in an *impenitent* estate, who have not a *lease of life* promis'd, no not so much as <sup>or</sup> an *hour*? shall we dare enter into our beds, and *sleep* securely any *one night*, not thinking *how* we may *awake*, whether in *Heaven*, or in *Hell*? we know 'tis *timely repentance* which must secure us of the *one*, and 'tis *final impenitence* which gives us *assurance* of the *other*. VVhat the Apostle of the *Gentiles* hath said of *wrath*, may be as usefully spoken of every *other* provoking sin, \* *Let not the Sun go down upon it*. Let us not live in any sin until the Sun is *gon* down, because we are \* *far* from being *sure* <sup>that</sup> we shall live 'till *Sun-rising*. How many Professors go to *sleep*, (when the Sun is down, and the *curtain* of the *night* are drawn about them,) in a state of *drunkenness*, or *adultery*, in a state of *avarice*, or *malice*, in a state of *sacrilege*, or *rebellion*, in a state of *deceitfulness*, and *hypocrisie*, without the least consideration how *short* a time they have to live, and how very much *shorter* then they *imagine*? Yet  
unless

\* -- 2 70 13'  
h's' au' e' 100, 100  
to 10 10 10 10  
10 10 10 10 10  
Soph ubi  
supra.



unless they believe they can *dream devoutly*, and truly *repent* when they are *sleeping*, they cannot but know they are *damn'd for ever*, if *the day of the Lord shall come upon them as a thief in the night*, and catch them *napping* in their Impieties.

1 Thes. 5. 2 4.  
2 Pet. 3. 10.

Consider this all ye that forget God, *least he pluck you away*, and there be none to deliver you. Consider it all ye that forget your selves. That forget how few your *dayes* are, and how full of misery. Consider your *bodies*, from whence they came; and consider your *souls*, whether is it that they are going. Consider your *life* is in your *breath*, and your *breath* is in your *nostrils*; and that on the management of a *moment*, (for the better, or for the worse,) there dependeth either a *joyful*, or a *sad Eternity*. If our Time indeed were *certain*, as well as *short*, (or rather if we were certain, how short it is,) there might be some *colour*, or *pretence*, for the *posting off* of our Reformation. But since we know not at what *hour* our Lord will come, this should mightily engage us, to be *hourly standing upon our* \* *watch*. And this may suffice for the subject of our second consideration.

Psal. 50. 22.

Mat. 24. 42,  
43, 44.

\* Habak. 2. 1.

Thirdly let us consider, that if our *dayes*, which are few, are *as full of trouble*, it should serve

<sup>a</sup> Eccl. 41. 2.

<sup>b</sup> Job 3. 20,

<sup>21.</sup>

<sup>c</sup> Vers. 22.

<sup>d</sup> Cuspinianus  
in vita Sigif-  
mundi, p. 498.

<sup>e</sup> Mat. 10. 27,  
28.

<sup>f</sup> Ecclus. 41. 4

<sup>g</sup> Job 3. 17,

18, 14, 19,

18.

serve to make us *less fond* of living, and *less de-*  
*voted* to self-preservation, and *less afraid* of the  
Cross of Christ, when our *Faith* shall be call'd  
to the severest *Trials*. <sup>a</sup> O Death (saith the son  
of Sirach) *acceptable is thy sentence unto the needy,*  
*and to him that is vexed with all things.* The trou-  
bles incident to life have made the <sup>b</sup> *bitter in*  
*Soul to long for Death,* and to <sup>c</sup> *rejoyce exceeding-*  
*ly when they have found the grave.* If the Em-  
press <sup>d</sup> Barbara had been Orthodox, in believing  
mens Souls to be just as mortal as their bodies,  
death at least would be capable of this applause  
and commendation, that it puts a *conclusion* to  
all our troubles. If we did not fear Him, <sup>e</sup> *who*  
*can cast both body and soul into Hell,* we should  
not need to fear Them, *who can destroy the body*  
*only ; because* <sup>f</sup> *there is no Inquisition in the grave.*  
<sup>g</sup> *There the wicked cease from troubling : and there*  
*the weary are at rest. There the Prisoners lye down*  
*with Kings and Counsellors of the Earth. The ser-*  
*vant there is free from his Master. There is sleep,*  
*and still silence, nor can they hear the voice of the*  
*Oppressor.*

*Mors Bona si non est, Finis tamen Illa Malorum.*

But we have farther to consider the *threefold*  
*Anti-*



*Antithesis*, which we ought to oppose to the three *Clauses in the Text* : for as man, who is born of a woman, hath but a short time to live, and is full of trouble ; so man, as regenerate, and born of God, hath a long time to live, and is full of bliss. A life so long, that it runs parallel with eternity ; and therefore (without a *Catachresis*) we cannot use such an expression, as *length of time*. It is not a long, but an *endless* life ; it is not time, but *eternity*, which now I speak of. Nor is it a wretched eternity, of which a man may have the privilege, as he is *born of a woman* ; but an eternity of *bliss*, which is competent to him only, as *born of God*. And of this bliss there is such a fullness, that our heads are too thick to understand it. Or if we were able to understand it, yet our hearts are too narrow to give it entrance. Or if our hearts could hold it, yet our tongues are too *stammering*, to express and utter it. Or if we were able to do that, yet our lives are too short, to communicate and reveal it to other creatures. In a word, it is such, as not only eye hath not seen, nor ear heard, but it never hath entered into the heart of man to conceive. Incomprehensible as it is, 'tis such as God hath prepared for them that love him, 1 Cor. 2. 9.

If

If we compare *this* life, with the life described in the *Text*, it will several ways be *useful* to us; for it will *moderate* our *joyes*, whilst we *possess* our dear friends; and it will *mitigate* our *sorrows*, when we have *lost* them; for it will *mind* us that they are freed from a life of *misery*, and that they are happily translated to one of *bliss*. Nay if we are *true lovers* indeed, and look not only at our \* *own* interest, but at the interest of the *parties* to whom we vow love, we even *lose* them to *our* advantage, because to *theirs*. Lastly it sweetens the solemn *farewel*, which our souls must take of our mortal bodies; we shall *desire to be dissolved*, when we can *groundedly* hope we shall be with *Christ*; we shall groan, and groan earnestly, to be *uncloathed* of our bodies with which we are \* *burden'd*; if we \* *live by this faith*, that we shall shortly be *cloath'd upon* with our *house from Heaven*. We shall cheerfully lay down our bodies in the dust, when 'tis to rest in his peace, who will certainly raise us by his power, that we may rest and reign with him in glory.

\* Philip. 2. 4.

\* 2 Cor. 5.  
23, 24.  
\* Ver. 7.

Thus



THUS have I don with my Text, though but in the middle of my Sermon; and but briefly consider'd it in its *Antithesis*, because not pertinent any otherwise, then by affording unto *Mourners* an use of *comfort*. And because I am confident, that there are many such *here*, (when I consider how many losses lye wrapt in *one*,) not only *wearers of black*, but *serious Mourners*, whose very *souls* are hung with *sable*, and whose *unaffected* sorrow do call for *comfort*; I shall furnish you with matter of real joy, from the ground and occasion of all your sorrows.

For there is yet *another Text*, upon which I must give you *another Sermon*. A Text, I say, whose *matter* and *form* have been *divided* by God and Nature. The inward form is ascended, to him from whom it came down; but the outward matter still lies before us. And well may that person become our *Text*, who was himself a *living Sermon*; since the integrity of his *Life* was truly *Doctrinal*, and the resplendent piety of his *Death* a very pertinent *Application*. I am sure 'tis well known in *another* place, and therefore I hope 'tis *believ'd* in *this*, that I am none of *their* number, who use to scatter abroad their *Eulogies* upon every man's *Hearse*,

Τὸ σῶμα μὲν  
ἐν τῷ θανάτῳ  
αὐτοῦ ἐγένετο.  
Τὸ δ' ἀθάνατον  
ἐξ ἡμῶν πρὸς  
τὸν αἰθέρα.  
Alexis in  
Olympiodoro.

Ecclus. 44. I,  
2, 3, &c.

\* τὸ Σῶμα  
ἐφ' ᾧ, τὸ δ'  
ὄνομα ἔτι λείπει.  
πί μοι. Eurip.  
in Hecubā.

meerly as customary offerings, or things of course. *Those* alone are *my seasons* wherein to make *narratives* of the *dead*, when it may righteously be don for the *use* and *benefit* of the *living*. Ye know that Jesus the Son of Sirach does set himself solemnly to the work : and that with an αἰνέσωμεν δὲ ἀνδρας ἰσθμους, *Let us now praise famous men. Men renowned for their power ; men of knowledge and learning ; wise and eloquent in their instructions. Rich men furnished with ability, and living peaceably in their habitations. There be of them that have left a name behind them, that their praises might be reported. And some there be who have no memorial, who have perished as though they had never been, and are become as though they had never been born, and their children after them. But these were merciful men, whose righteousness hath not been forgotten ;\* their bodies are buried in peace, but their name liveth for evermore ; for the people will tell of their wisdom, and the congregation will shew forth their praise.*

Our honour'd Brother now departed (I will not say the *unhappy*, but) the *now-blessed* Subject of this solemnity, as he deserves a *noble Eulogie*, so he needs *none at all* : He being one of those few of my particular acquaintance, of whom



whom I have seldom or never heard an ill word spoken. But in this one thing, he had the least resemblance unto his Saviour, who was *bated* by many, *despis'd* by more, and basely *forsaken* almost by all. This is therefore no commendation, on which our Saviour proclaims a *Woe*. *Woe be to you when all men speak well of you*. Nor do I say that this worthy Gentleman was ill spoken of by *none*, (he was sure *too worthy* to be so befriended by the *world*,) I only say that I have seldom or never *heard it*. And he was so much the less obnoxious to the dishonesty of the Tongue, because (as far as his *Quality* would give him leave) he ever *delighted* in that obscurity, which most young Gentlemen are wont to *shun*. For although his *extraction* (we know) was *noble*, and his *fortune* extreamly *fair*; though his *natural parts* and abilities were truly *great*, as well as greatly improved by *Art* and *Industry*, (he having been Master of many Languages, and (I am sure) well vers'd in great variety of Learning,) yet still his *modesty* and his *meekness* were so much *greater* than all the rest, that (in a perfect contrariety to the vain-glorious and hypocritical) he ever turn'd his *worst side outwards*. The late retir'dness of his life made

James 4. 4.

him so blameless and inoffensive, that I suppose it hath *ditted* the mouth of envy.

It was no doubt an *effect* of those two virtues, (I mean his *modesty*, and his *meekness*,) that he so constantly observ'd that *Apostolical Precept*, James 1. 19. For He, if any man living, was *swift to hear, but slow to speak*. And when he thought it his turn to speak, it was rather *much*, than in *many words*. As the speech of *Menelaus* describ'd by *Homer*, so perfectly free were his discourses; from the fault of *impertinence*, or *superfluity*.

So far was He from *sitting down* in the chair of the *scornful*, (as too many of his quality are wont to do,) nay so far from *walking* in the *counsels of the ungodly*, (from the time that he found them to be *such*,) that he made it his care and chiefest caution, (in his later years more especially,) not so much as to *stand in the way of sinners*.

For as much as *I* could judge of him, (who had the happiness to know him for many years) he was a true *Nathanael*; \* *an Israelite indeed*; who, though he had many *Imperfections*, as one who was *born of a Woman*; yet he had sure *no guile*, as being also regenerate, and *born of God*.  
Methinks

Παῦρος ὤψ,  
ἀλλὰ μάλ᾽ ἐ-  
λιγίως ἐπεὶ ὁ  
πολύμυθος,  
ἐδ' ἀφ' αἰμαρτο-  
σπῆς. —  
Hom. Il. γ.

\* Joh. 1. 47,  
48.



Methinks I hear him now speaking to all that knew him, as *Samuel* did to all *Israel* ; I have walked before you from my childhood to this day. Behold here I am, witness against me before the Lord ; whose Oxe have I taken ; or whose Ass have I taken ? or whom have I defrauded ? whom have I oppress'd ? or of whose hand have I received any bribe, to blind mine eyes therewith, and I will restore it ? To which methinks I here the Answer which was made to *Samuel* in the next verse, thou hast not defraud'd, nor oppress'd us.

Tis this that speaks a man *right honest*, which is a nobler Title, than *right honourable* ; though I may say very truly, that he had many due titles of *honour* too. For not to speak of his *Ancestors*, who came in hether with the Conquest, and that from the City *Poitou* in *France*, (from whence they derived the name of *Pejto*,) I think it more for his *honour*, to have been many ways \* good ; to wit, a good *Husband*, and a good *Father* ; a good *Master*, and a good *Friend* ; a good *Neighbour*, and a good *Landlord* ; a good *Christian*, and a good *Man*. And, which is a sign of more goodness than all the rest, he never thought he was good enough ; especially in the first, and the two last particulars.

1 Sam. 12.  
2, 3.

Verf. 4.

\* Overtaken  
in the  
way to  
Christ. Horn.  
(in Gen.) 3.

It

It is an excellent *ingredient* in that religious *composition*, which he had sent before him to *bless* his *soul*, and left behind him in *memory* to *perfume* his *Name* too, that having been charged with a debt, (whether by his Fathers last will and testament, or by the condition of the times, or by both together,) he was ever in some *pain* till he had *paid* that debt, or at least had made *provision* for it; because until he had *don justice*, he knew he could not so well *shew* works of *mercy*; and that was doubtless a pregnant token of *walking humbly with his God*. The three grand Duties which God requires, in the *sixth* Chapter of *Micah*, at the *ninth* verse.

The *end* of Christs coming into the world, was to *make us live soberly, righteously, and godly in this present world*. (Tit. 2. 13.) the first implying our whole duty towards our *selves*, the second towards our *neighbour*, the third towards our *God*. That extraordinary person, of whom I speak, doth seem to *me*, as well as *others*, to have reached those ends. He was so eminently *sober*, that I believe he was never known to have *sinn'd* against his own body in any kind; so eminently *righteous*, that (as I said) he was in pain, till he had rendred to *every man his due*.

Being



Being so *sober*, and so *righteous*, he is inferred to have been so *godly* too, as to have liv'd in opposition to those *professors of Christianity*, who having a *form only of godliness*, deny the power of it; for give me leave to tell you, what is not every day *consider'd*, The most *material* part of *godliness*, is *moral honesty*. Nor was there any thing more conspicuous in the holy life of our blessed Lord. The *second Table* is the *touchstone* of our obedience unto the *first*. And to apply what I say unto the honourable person of whom I speak, we may conclude him to have lived the *life of faith*, because we find him to have dyed the *death of the righteous*.

Gall. 3. 11.

Num. 23. 10.

To pass on therefore towards his *death*, as the fittest transition unto his *burial*; I am enabled to say of him, (by such as were eye and ear witnesses,) that he abundantly enjoy'd [that *εὐσυνείνη*] that happy *calmness of death*, which the Emperour *Augustus* was wont to pray for. I say he enjoy'd it in *both acceptions* of the word. For first however he was sick of a *burning Fever*, (which carried him up, like *Elias*, in a *fiery Chariot*;) yet he had this rare happiness which is the privilege but of few, that he even enjoy'd his whole *disease*, without the least taint of

of *deliration*. That knot of union betwixt his body and his soul, was not violently *broken*, but very leasurely *untied*; they having parted like *two friends*, not by a rude *falling out*, but a *loving farewell*. Thus was his *Euthanasia* in the *first* acception of the word. But he had it much more, as to the *second*. For

Two things there are, which are wont to make death terrible. The first is *suddenness*, the second, *sin*. He was so arm'd against the *first*, that he did not only take care for the *setting his outward house in order*, that nothing in *this* world might trash his flight towards a *better*; but also sent for the *Divine*, to imp the *wings* of his devotion; and farther told his *Physician*, that *God had sent him his summons*; so well was he arm'd against the *first* of those *Phobera*, and that by the help of our *English Litany*, which prompts us to pray *against sudden death*; and which he commanded one of his servants to *assist* him with upon his death-bed, bestowing upon it (when he had don) a great deal of holy *admiration*.

Again, so well was he prepared against the *second*, that for the *tenderness* of his conscience, and his deep *resentment* of all his sins, *those of*  
the



*the times* more especially, in which he deplored his unhappiness that he had had a *great share* (till God was pleas'd in much mercy to shew him that *error of his judgment*, by which the *error of his practice* was bred and cherish'd;) Next for his *hatred of himself* in remembrance of them, (though we may say, that in *comparison* with many others alive and dead, he had kept himself *unspotted from the world*;) Then for his *stedfast resolutions* of better life, of making ample *satisfaction* for every ill that he had don, and so of *bringing forth fruits* \* *worthy of repentance*, (if God should be pleas'd to enlarge his time;) and last of all for his *solicitude*, that *all his* \* *family* might live in the fear of God, and *redeem* those opportunities, which he seem'd (unto *himself*) to have sometimes *lost*, or *neglected*; I say, in all these respects, he appears to *me*, (as well as to *others*,) a more than ordinary Example.

Jam. 1. 27.

\* Luk. 3. 8  
Act. 26. 20.

\* Josh. 24. 15.

But some may say, that *sick persons* are ever sorry for their *sins*; but it is many time a *sorrow* squeez'd out by *sickness*. And as soon as they *recover*, they do *relaps* too.

Object.

To which I say, that though 'tis often so in *others*, yet in this *exemplary Christian* it could *not* be so. For

Ans.

R r r

First

First it was a mark of his *sincerity*, that he look'd upon his failings, as through a *Microscope*; which made them seem *nearer*, and very much *greater* than they were. He warn'd all those who stood about his sick bed, to beware of those sins which the world calls *little*; and of the *no-little* sins which the world calls *none*; yea from the very least *\* appearances* and *opportunities* of sin. It was his own expression, that *all the sins of his former life did even kick in his very face*; yet he remembered the *\* labourer*, who went *late* into the Vineyard, and was *rewarded*. He also made some reflections upon the *\* thief on the cross*; that his faith might steer an even course, betwixt the *Scylla* of *despair*, and the *Charybdis* of *presumption*.

Secondly, It was another good token of his *sincerity*, that he was not meerly a *death-bed penitent*, whose repentance too too often is but [*αὐτὴ κατὰ κόσμον*] a *sorrow according to the world*; but (as divers persons can witness) he began the great work in his time of *health*; so as his sickness did but *declare* his having been a *<sup>a</sup> new creature* by *<sup>b</sup> change of mind*, and that he did not fall back, but *<sup>c</sup> press forwards* towards the *mark*, and *persevere* in so doing unto the *<sup>d</sup> end*.

Thirdly,

\* 1 Thef. 5. 22

Prov. 5. 8.

\* Mat. 20. 9.

\* Cito ignoscit Dominus quia cito ille convertitur. Ambros. in Luc. 23. 43.

*a* 2 Cor. 5. 17.

*b* 2 Cor. 7. 9.

*c* Phil. 3. 14.

*d* ὁ ὑπομετασ-  
τας τίλει.

Mat. 24. 13.



Thirdly, 'Twas another mark of his *sincerity*, that he *insisted* on the nature of *true repentance*, which still importeth an *amendment*, and *reformation* of life. Nor had he a willingness to *recover* his former health, unless to the end he might *demonstrate* his *renovation*, by that *carefulness*, that *fear*, that *indignation*, that *vehement desire*, that *zeal*, yea that *revenge*, which *S. Paul* hath recorded as the *effects* of a *godly sorrow* in his *Corinthians*. Abhorring and deploring those desperate notions of *Repentance*, which the world is so commonly mistaken in.

2 Cor. 7. 11.

Fourthly, 'Twas a comfortable token of his *sincerity*, that he was *obstinate* in his *Prayers*, against the *precept* of his *Physician*; and resolv'd to pour out his soul, though to the prejudice of his body. As if he were piously ambitious of being too strong for his own infirmities; when a reverend Divine (who was standing by) would fain have don that office for him, at least as a Deputy to his *lungs* only; that he might not spend his *few spirits* as yet left in him; he made him this resolute, and hasty, but pious answer, that *whilst a Tongue was in his head* whereby to *speak*, and *whilst he had breath in his body* to *move* and *animate his Tongue*, and *whilst he had lungs in*

his brest to supply his breath, he would shew forth the goodness and the glory of God, who had been pleas'd to do so great things for him. And in a merciful Answer to all his Prayers, which he continued to the amazement of all that heard him, (after some conflicts which he had had with the ghostly enemy, to make him happier in a victorious, than he could possibly have been in an untry'd innocence,) God was pleased (very signally) to reveal himself to him, to speak peace unto his Conscience, to fill him inwardly with joy in the Holy Ghost, to give him some glimmerings and fore-tasts of the glory to be revealed. That I may use his own words, (which, as he came out of a Trance, he was heard to speak,) he had a ravishing glimps of the Beatifick Vision; meaning thereby (as I interpret) that God had refreshed his drooping spirits with his unspeakable comforts; saying unto his soul, *I am thy salvation, or this day salvation is come to thy house.* So that now being plac'd above the level of temptations, and exempted from the fear of what the \* red Dragon could do unto him, he cheerfully lifted up his head, and fixt his eyes upon Jesus, the author and finisher of his faith, and for the joy that was set before him, expected the

Advent



Advent of his death, as of a very dear friend.

Fifthly, It was another great sign that *his heart was right towards God*, and therefore not treacherous to *himself*, that he extended his care to the souls of *others*, with as true a charity, as to his *own*; exhorting *one* in particular against the *love of this world*; charging *another* to be watchful against *intemperance, and debauch*; exciting a *third* unto *frequent and fervent prayer*.

I do but mention the several subjects, on which he *treated like a Divine*. To all his servants in

the general, and to three of them in special,

(for his words like \* *Manna* in the wilderness,

and the *Apostles* \* *doal*, were discreetly proportioned to every one as he had need; so as they who

had most of his Deathbed instructions had *nothing over*, and they who had least had *no lack*,)

I say, in general, and in special, he was by his

precepts, as well as practice, (even as righteous \* *Noah*) a true *Preacher of Repentance*. Nor

did his care end here. But

As it were in imitation of good old *Jacob*,

before he was *gather'd to his fathers*, he gave a

*blessing* to all his *children*. And farther gave it in

charge to his *virtuous Consort*, whom he worthily esteemed his *dearer self*, (and of whom he

also

\* Exod. 16.  
18.

\* Act. 2. 45.

\* 2 Pet. 2. 5.

Gen. 49.

also requested pardon, if by any cross word he had ever grieved her,) not to educate his children, so much to learning and other accomplishments, as to the knowledge, and service, and fear of God. Nor was it a little to his advantage, that he was careful to have them season'd with those his last Principles, which by his later experience he found the best.

Not to be endless upon the subject, (on which it is difficult not to be long, and yet impossible to be tedious,) he was briefly all that, which I pray God of his mercy to make us all. That whensoever he shall appear unto us, in death, or in judgment, we may be found, like wise \* Virgins, with oyl in our lamps. And that together with this our Brother, (whose remembrance (like that of \* Josias) will ever be sweet unto us as musick at a banquet of Wine,) we may be joyned in Comfort with the quire of Angels, and with the general Assembly of the First-born which are written in Heaven, and with the souls of just men made perfect, singing Hosanna's and Hallelujah's, to him that sitteth upon the Throne, and unto the Lamb for evermore.

\* Mat. 25.  
7, 8.

\* Eccl. 49. 1.

Heb. 12. 22,  
3.

Rev. 5. 13.

F I X I S.



## V I R

*Explorata Integritate,  
 Gravitate morum Primavera  
 Annumerandus Patribus ;  
 Scientiarum lumen omnium,  
 Supraque scientias eminens  
 Humilitate summa :  
 Innocenter doctus, &  
 Φερνίκος εἰς τὸ σωφρονισμῷ*

EDOARDUS PEYTO

*De Chesterton in Agro Warwicensi*

A R M I G E R,

*Ex Antiquo PICTAVORUM stemmate oriundus,*

EDOARDI PEYTO

*Equitis Aurati*

*Filius Unigenitus :*

*Uxorem duxit ELIZABETHAM*

GREVILLI VERNEY

*De Compton - Mordake in eodem Agro*

*Equitis Aurati*

*Filiam Unigenitam :*

*Letissimam pariter & Dilectissimam fœminam.*

*Compar Conjugium !*

*Cujus ex felici Copula*

*Manavit sexus utriusque Trias,*

*Altera Filiorum, Edoardus, Guilielmus, Franciscus,*

*Altera & Filiarum, Elizabetha, Catharina, Margareta,*

*Patris simul; & Matris Etyra :*

*Virorum & Fæminarum olim Exemplaria.*

*Proh Dolor !*

*Tanta Familia & Virtutis Instauratorem brevem,*

*Primo velut in Molimine fatiscentem ;*

*In ipso ætatis flore decussum,*

*Εν ἀκμῇ ἀπαμύχζοντα !*

*Tamen Querelarum desine.*

*Quippe sæculi pertasus, Maturus Cælo,*

*Et præproperâ laborans Maturitate,*

*Perfectionem vitæ cum Immortalitate commutavit,*

*Anno Ætatis supra XXX<sup>m</sup> currente Tertio,*

*Salutis Reparata MDCLVIII.*

*VIII<sup>o</sup>. Calendas VIIbres.*

*Animæ Christi appetentissima, in Christi gremium evolatit;*

*Cælorum, quæ dudum ascenderat, tandem Incola :*

*Corpus reclinavit in Pulveris Dormitorium ;*

*Sic etiam Christum in sepulchro queritans.*

*Telluris sarcina subter tellurem deposita ;*

*Incolumes reliquæ sub Domini custodiâ.*

*Ἐπὶ περὶ ὁντων εὐχαρίᾳ μνηεῖς ἐναβρυνέτω.*

*Πυλὸν γὰρ ἔχουσιν πόρτες τῷ ᾧως περὶ πάρεα.*

*Μὴ ποίνω εἰς πῆλιον ἔχασυχαίμεθα ᾧς.*

*Ἀλλ' ὅπῃ χρυσότητι σεμνυνώμεθα τῷ ὅπων.*

F I N I S.



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